The Church School

A Magazine of Christian Education

VOLUME IV FEBRUARY, 1923 NUMBER 5

Board of Editors

E. B. CHAPPELL
Methodist Episcopal Church, South
810 Broadway, Nashville, Tenn.

HENRY H. MEYER
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150 Fifth Ave., New York, N. Y.

RUFUS W. MILLER
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Philadelphia, Pa.

MARION STEVENSON
Christian Board of Publication
2712 Pine St., St. Louis, Missouri

SIDNEY A. WESTON
Congregational Publishing Society
14 Beacon Street, Boston, Mass.

Contributing Editor
ROBERT L. KELLY
Council of Church Boards of Education

Assistant Editor
GRACE I. ALSTON

Published Monthly
by
THE
CHURCH SCHOOL PRESS
150 Fifth Avenue
New York, N. Y.

Price, per year, $1.25; Club Rates, in clubs of six to ONE ADDRESS, each, per year, $1.00.
Foreign postage, 36 cents per year; Canadian postage, 24 cents per year.

Entered as second-class matter December 4, 1919, at the Post Office, at New York, N. Y., under the Act of March 3, 1879.
Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized December 31, 1919.

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Among other notable features the March CHURCH SCHOOL will present a Morality Play for Easter and other times, entitled, **The Questioner**, by Lyman R. Bayard, and an Easter Program appropriate for the morning or evening service

The Editors' Outlook

ARE we to have two lesson committees in the Sunday school? Such would seem to be the prospect if wise counsels do not prevail to prevent the embarrassment. The question arises in connection with the developing plans of the Committee on Education of the International Sunday School Council and its section (III) dealing with materials and methods of instruction. It would seem quite logical for the Committee on Education to concern itself promptly with problems of curricula for church schools. But the Committee on Education has many other duties deserving competent investigation and intensive study. In dealing with the curriculum, on the other hand, the Committee is entering upon a task already delegated to the International Sunday School Lesson Committee by prior unanimous action of the cooperating agencies. The Lesson Committee is engaged in a constructive program and has a creditable record of practical results. Three lines of action are possible. The Lesson Committee could discontinue its activities in favor of Section III of the Sub-committee of the Committee on Education. The Committee on Education could restrict its work to the field of research, statistics, standards and methods, leaving all matters relating directly to the curriculum to the International Lesson Committee. The Lesson Committee could be merged with the Committee on Education and become the curriculum section of this larger committee. The CHURCH SCHOOL is inclined to regard the last suggestion as both logical and feasible. Be that as it may, it would seem extravagant for one group to duplicate the work of another when both are serving exactly the same constituency. The Committee on Education can well afford to defer action in this particular field until the necessary organizational adjustments are made so that duplication of effort and expense may be avoided. At the same time the International Lesson Committee can well afford to facilitate these necessary organizational adjustments by taking the initiative in seeking to bring them about. The officers of the International Lesson Committee are L. A. Weigle, Chairman; J. M. Duncan, Vice-Chairman; Ira M. Price, Secretary; W. O. Fries, Treasurer. The officers of the Committee on Education of the International Sunday School Council are Walter S. Athearn, Chairman; F. C. Eiselen, Vice-chairman; J. S. Armentrout, Secretary; Rufus W. Miller, Treasurer.

VACATION Bible Schools seem far removed from the busy winter program of the church school. Nevertheless, the winter months of each year are fruitful in the development of plans for the summer program of this growing and splendidly effective agency of religious education. Chief among the interdenominational organizations promoting these schools is the International Association of Daily Vacation Bible Schools with headquarters in New York City. At the annual meeting of this association, held late in November, reports received concerning the progress of the work during 1922 were most encouraging. It is estimated that approximately one half of the vacation schools conducted in 1922 were affiliated with and reported directly to this Association. The number so reporting was 2,362 with a total enrollment of 248,504 children, a commendable increase over the preceding year. The annual report of the director, Mr. Thomas S. Evans, shows the distribution and varied character of these schools, together with the denominational and age group distribution of the enrollment. "At the present stage of development in the United States and Canada," says Mr. Evans, "it looks as if denominational schools are the most effective and most permanent, while the ideal is to get the local churches to unite officially in the organization and maintenance of schools in the localities most needing them and in the church building best adapted for such purposes."

Opportunity rather than achievement was the keynote both of the director's report and the total program of the annual meeting. Special attention was given to the question of the relationship of the Vacation Bible School Movement to other organized agencies engaged in the work of religious education. Announcement was made that the International Sunday School Council of Religious Education had appointed a committee to meet with a similar committee from the Association for the purpose of determining upon the proper relationship which should exist between the two organizations. At the present time twelve denominations are represented by official appointment on the Board of Directors of the Association. Much credit is due to Mr. Russell Colgate, President of the Association, and to the Executive Board both for the effective work already accomplished and for the generous attitude of cooperation toward related agencies. We venture to express the hope that the daily-vacation Bible school and Sunday-school interests and organizations may shortly be brought into a vital working relationship which will permit each to strengthen and effectively promote the other. Perhaps the method of complete merger already successfully applied in the case of closely related national Sunday-school organizations may point the way to the proper solution in this case.

OCCUPATIONAL group organization follows not only the line of least resistance but also the line of greatest organizational advantage. Editors, publishers, executive and departmental secretaries, promotional field workers and various age group specialists represent each a distinct professional group and interest within the total organization and program of the International Sunday School Council. Among the first of these groups to take formal advantage of the constitutional provision permitting separate group organization within the International Council are the editors of denominational Sunday-school literature. These met for organization in Pittsburgh, November 8 and 9, at which time the following simple articles of organization were adopted:

"1. Name. This group shall be called the Editorial Section of the International Sunday School Council of Religious Education.

"2. Purpose. The purpose of this section shall be conference on matters of common interest, discussion of common policies and problems, and cooperation in such tasks

as the section may agree upon. It shall also be the function of this section to consider and report upon such matters as may, from time to time, be referred to it by the International Sunday School Council of Religious Education; and to make such recommendations to the Council as the section may deem wise. The function of this section shall be advisory only.

"3. Membership. This section shall be composed of the editors of Sunday-school publications of the denominations eligible for membership in the International Sunday School Council of Religious Education and their associates and assistants.

"4. Organization. This section shall elect its officers annually, and adopt rules or procedure in harmony with the purposes and by-laws of the International Sunday School Council of Religious Education.

"5. Officers. Its officers shall be a Chairman, a Vice-Chairman, and a Secretary-Treasurer, who shall perform the duties customary to such offices. These officers and two others elected by the section shall constitute the Executive Committee. The chairman of this section shall be, by virtue of the by-laws of the International Sunday School Council of Religious Education, a consulting member of the Executive Committee of that body.

"6. Meetings. This section shall meet annually, and at such other times as it may determine."

The officers elect are: Chairman, W. Edward Raffety; Vice-Chairman, Marion Stevenson; Secretary-Treasurer, Park Hays Miller; Executive Committee, the officers and E. C. Dargan and Mary Alice Jones. By special resolution the Editorial Section took proper recognition of its constitutional predecessor, the Editorial Section of the Sunday School Council of Evangelical Denominations. Appropriate greetings were sent to Doctors C. R. Blackall, M. C. Hazard, R. Douglas Fraser, "who filled so large a place in the deliberations and plans of the Sunday School Editorial Association and the Sunday School Council of Evangelical Denominations," and whose lives and health have been spared to permit them to enjoy a well-earned rest and retirement.

Judging from the papers read and the discussions which took place at this meeting, the editors may be depended upon to make a substantial contribution to the constructive thought and work of the International Sunday School Council.

TO the honor roll of illustrious Sunday-school leaders who have passed from this life to their eternal reward there have been added recently the names of John Wanamaker, Fred A. Wells and James W. Kinnear.

At the time of his death on September 8, Mr. Kinnear, a prominent business man of Pittsburgh, was Chairman of the Executive Committee of the World's Sunday School Association. In his local Sunday school, the Emory Methodist Episcopal, he had been for many years the efficient teacher of an adult Bible class numbering more than four hundred members, while his services to the State, International and World's Sunday School Associations were outstanding through a long period of years.

Mr. Fred A. Wells, who died in Chicago on November 27, was a contractor and builder of national reputation and a member of the First Baptist Church at Evanston, Illinois. Like Mr. Kinnear, Mr. Wells had been for many years an influential member of the Executive Committees of the International and World's Sunday-school associations having served both organizations repeatedly in positions of responsibility and trust. He was one of the prime movers in the International Sunday School Association for the unification of Sunday-school forces in the new International Sunday School Council of Religious Education.

The name of John Wanamaker has been a household word among Christian people in America for almost a generation. As a merchant prince he was an aggressive promoter of modern business methods and creator of the modern department store with its many attractive and serviceable features. As Postmaster General during the administration of President Harrison he gave to an important department of the Government the same close attention and effective supervision which won for him such outstanding success in the business world. First and foremost, however, Mr. Wanamaker was a Christian and an active leader in denominational and interdenominational Sunday-school work. During the full span of a generation he served as Superintendent of the Bethany Presbyterian Sunday school at Philadelphia, which, under his personal leadership, was for a period the largest Sunday school in the world. To Mr. Wanamaker's personal interest and support during many years the Sunday-school associations of Philadelphia and Pennsylvania owe much of their present strength and efficiency, while the International and World's Sunday-school associations were among the enterprises especially dear to Mr. Wanamaker's heart and to which he gave liberally of his time and strength as well as of his earthly substance. Mr. Wanamaker died at his home in Philadelphia on December 12, having been permitted to reach the advanced age of eighty-four.

The passing of these three men from the circle of active leadership in the Sunday-school field, together with the death earlier in the year of Mr. Frank L. Brown, then Executive Secretary of the World's Sunday School Association, emphasizes the fact that the cause of religious education in America has commanded the interest and active support of an unusually large number of able men and women whose services to the world have not been limited to the religious field. Such men and women are increasingly needed in places of responsibility and as lay advisors in the executive councils of the national, state and local organizations charged with the responsibility in this important department of the work of the Christian Church. The example of those who have gone before is one of the constant sources of inspiration to others on whom still rests the burden of active service.

EDITORS throughout the country have been asked by the United States Veterans' Bureau at Washington, Major C. R. Forbes, director, to call to the attention of their readers, and through them to World War Veterans everywhere the importance and advantages of keeping up their personal life insurance originally taken up under the War Risk Insurance Act. Many policy-holders have already dropped this insurance through a failure fully to understand the generous conditions of the contract. All such persons are reminded of the fact that the insurance may be renewed within a certain specified limited period. Full information concerning terms, advantages and conditions of reinstatement may be secured upon application to the Bureau Headquarters at Washington, D. C.

The End of Religious Education

THE obligation of the church to engage more widely and earnestly in religious education is now generally recognized. Every day brings new voices from various regions to exhort and encourage it to zeal and thoroughness in this work. This is an encouraging fact, for it shows that the educational disposition has so stirred the church that new phases of its life are manifesting themselves. Encouragement and exhortation which sometimes take the form of advisory suggestions are now offered freely to the church. Such an attitude of the public is welcome and helpful, and its benevolence is recognized.

A sample of this appreciative exhortation appears in a recent book[1] which deals in a very interesting way with the church's relation to modern social problems. We quote the following paragraphs:

"Every Christian Church should manifestly be a teaching church. From one point of view, this is its supreme work. Only we need to remember that teaching is not an end in itself. The end which is sought by teaching, after all, is a practical end—the transformation of human conduct and of human institutions. Education is a means and a method, not an end in itself. The church must be truly an educational institution, and until it recognizes itself, and is recognized as a fundamental educational institution, the church will not function rightly, nor will human society be right.

"The relation between the church and the school is therefore a very close one, and should be much closer than that which exists in American society at the present day. We need not go to the extreme of making the church absorb the school or the school absorb the church, as that is opposite to the principle of division of labor in social evolution, which holds for institutions as well as for individuals. But there can be and should be the closest cooperation between the school and the church. The church has, in a sense, the most important education of all to carry out for our youth—the education in the higher social values, in moral and religious ideals. Every church should therefore organize itself as a teaching church. Its classes, moreover, should not be merely for children and adolescents. The whole church should be mobilized for study—the study of the principles of Christianity on the one hand, and of the actually attained Christian living or the lack of it in the world, on the other. Thus Christianity and the cause and the work could be kept constantly before the mind of every church member. In such a church, every individual would be in training for the larger work of the church and the maximum number would be kept fit for that larger service."

THE foregoing paragraphs are well and earnestly said. We may, however, ask permission to examine them and try to discover whether we may not complete some of the author's statements and at the same time acknowledge and reemphasize the truth of others.

The author says, "The end which is sought by teaching, after all, is a practical end—the transformation of human conduct and human institutions," and "education in the higher social values, in moral and religious ideals."

This is quite true but does not express the whole task of religious education. We must not think of conduct or of human institutions or even of moral and religious ideals as things which may be acquired apart by themselves. Many motives may urge a man to transform his conduct and many reasons may justify radical changes in human institutions. But Christian education must result in something more vital than individual or social ethics may presume. The transformation of human conduct which religious education should seek can result only from that renewal of the mind which the Scriptures set forth as one of the fundamental characteristics of a Christian person. A man may change his conduct without it, but he must change his conduct because of it. In one case he has become a new creature, in the other case, he has the form of godliness without its power.

The Christian teacher is primarily concerned with the problem of imparting life by means of the living Word of God with the help of the Spirit of life. He must ponder the meaning and power of the saying of Jesus that his words were Spirit and life. With this in view the teacher selects the word as the sower chooses the seed for the soil and as a mother selects milk for babes and meat for the more mature.

IT is true that the world has the right to hold the church responsible for the transformed conduct of men and society, but this is the end of teaching only in the sense of the results that we must secure by the certain impartation of spiritual life. The church-school teacher must learn to recognize the presence and how to understand the development of spiritual life. When once spiritual life is present and developing it will function in proper conduct. The Christian teacher is vitally concerned about the problems of regeneration. If his pupils can be renewed in the spirit of their minds, the transformation of their conduct will follow as a matter of course. The end of our religious teaching is to bring all our pupils to the full measure of the stature of Christ. When we have communities of such personalities the "higher social values" will follow naturally.

The author wrote true and strong words when he said, "Every church should therefore organize itself as a teaching church." This suggestion is not to be construed as meaning merely a well organized church school. It is becoming quite the thing to have that. It is frequently undertaken because it seems to be the proper custom. Here again it is possible to have the form without the power. The author evidently meant that the whole church must be dominated by the idea and purpose of Christian education. All its functions must be directed by the religious-educational spirit. Consequently its programs will be remade. The movings of the spirit of religious education will be felt from the pulpit. It will determine the character of the worship. It will define the functions of societies and organizations. It will effect the transformation of the church from a formal organization to a living thing. Christianity will become vital and positive. Christians will indeed become disciples of Christ.

In all of this we should remember, "There is no excellence without great labor."

MARION STEVENSON.

[1] *The Reconstruction of Religion*, by Ellwood, pages 288, 289.

Washington Laying His Commission at the Feet of Columbia Artist, Blashfield. From a Copley Print, copyright by Curtis & Cameron, Publishers, Boston

Word Pictures of American Heroes

For the Girls and Boys of America who can make or unmake the country of Washington, Lincoln, Lee, and Roosevelt

By Mary Jenness

IF you are planning a patriotic program these sketches will provide splendid material for short talks on the great men of America about whom our young people are thinking this month. The writer calls special attention to the characteristics which made these men strong Christian leaders.
—THE EDITORS—

"IT would reflect dishonor on me to refuse [to continue in the service of Virginia after Braddock's defeat]; and that, I am sure, must or ought to give you greater uneasiness than my going into honorable service." Very stately words this young man of twenty-three writes to his mother! Yet behind them stands the true George Washington, covering with the old-world courtesies of his time a tremendous personal power rigidly harnessed to everyday duty. "He always seemed passionate, yet few could remember ever having seen him in a passion." His was not the Niagara of foam and thunder, but the silent Niagara that needs but a tenth of its power to furnish light to half a million people.

His ancestry of Royalist fighters in England and Indian fighters in America gave a tradition of soldierly duty, but this man made himself. He was little schooled but always learning. A younger son and early fatherless, he had his own way to make when his peers were at school in England or enjoying plantation sports. Whatever he wanted, he gripped with a deadly seriousness until he mastered it. Though his surveying was half self-taught, the lines he laid down before he was twenty stand today. And the name "George Washington" on his flour barrels, passed them unopened through the custom office in the West Indies.

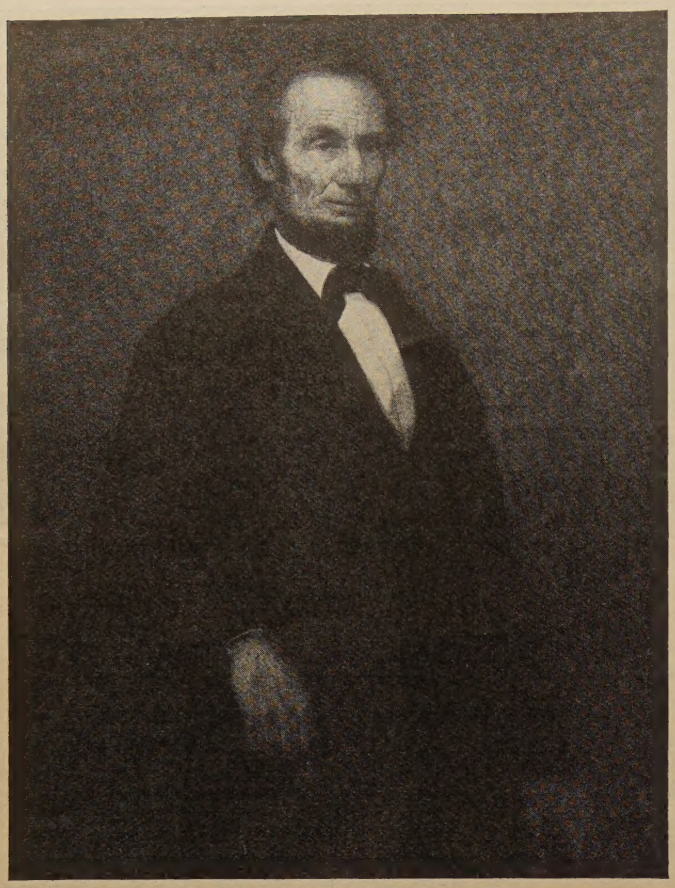
Physically, he made himself tough as a frontiersman before modern boys are out of high school. When he began surveying for Lord Fairfax, he spent but three nights in bed from March to October; the rest in settlers' cabins, stretched on hay or bearskins. Small wonder with such deliberate hardihood, that frontier surveyor became frontier commander and more.

In soldiering it was that mighty hidden force of his that made him so utterly trusted. Even after the defeat of his first campaign, the Burgesses of his county actually thanked him for doing his best. At Valley Forge he gladly sent his army to school under Baron Steuben; but it was the growing inner core of Washington himself that saved morale when his men were "forced to eat every kind of horse-food but hay." His regiments loved him for the passion that made him storm Congress again and again for their supplies. They gloried over the rare sparks struck out of him. "If you are afraid, you are at liberty to retire," he told an aide who begged him to leave the battle-front.

Only once or twice did the full splendor of the man blaze out as it did over Arnold's treachery. It did not need to! When after the war his long unpaid soldiers threatened rebellion, it was not in anger but in self-discipline that he quashed the mutiny. "Gentlemen," he reminded them gravely, "I have not only grown gray, but almost blind in the service of my country."

What he promised at his inauguration was what the divided country most needed:—"Integrity and firmness." Twice even then a storm arose against him, once to break the Jay Treaty, again to break the country's pledged neutrality in the French Revolution. "To persevere in one's duty and be silent is the best answer to calumny," he wrote; and once more his tremendous silence won.

Here is a man strange to our lively times. Too often we act without thinking, trusting to luck to bring us



"I am not bound to win, but I am bound to be true. I am not bound to succeed, but I am bound to live up to the light I have. . . . I am nothing, but truth is everything."

A. Lincoln

through. George Washington early harnessed his powers to the cause of truth and honor, and so tenaciously that no boulders ever turned the marshalled torrents of his life aside. That is why the study of his character steadies the nerve and strengthens the will.

Abraham Lincoln

"IF slavery is not wrong, then nothing is wrong." On this issue Abraham Lincoln staked his life.

Washington, Lee, Roosevelt, Lincoln: these our greatest fought, each for a chosen cause. The unique thing about Lincoln is not that he alone of the four laid down his life for his belief, but that his devotion to the chosen cause actually made him. When he first pledged himself, he unconsciously began to be immortal.

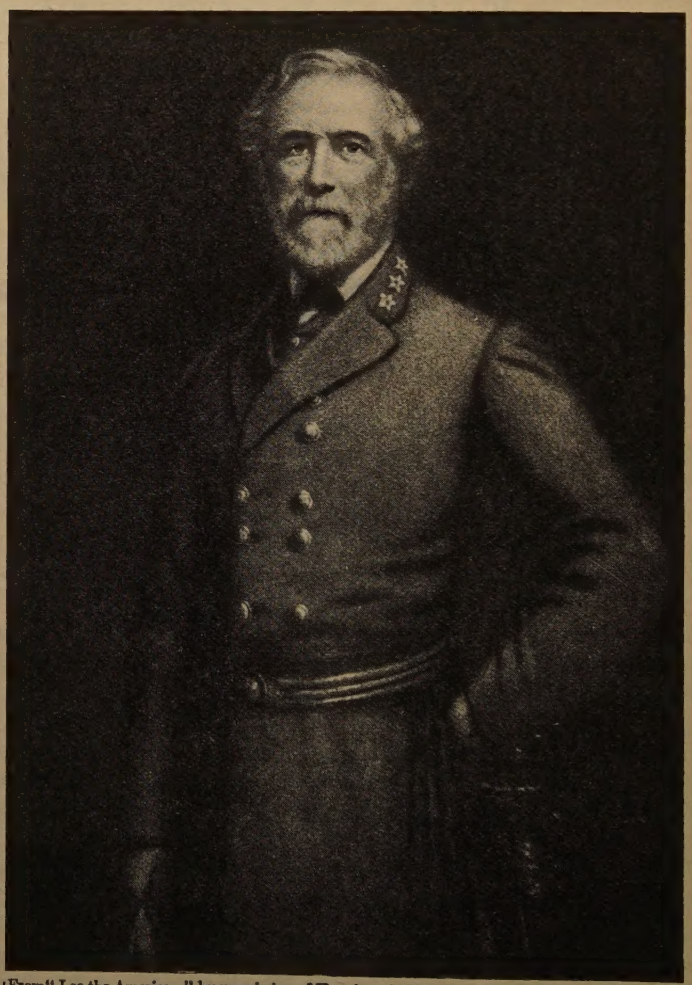
Go over Lincoln's life from this point of view. It divides roughly into three periods—forty years of learning, ten of teaching the nation, five of ruling. During the first period, which ends with his term in Congress, he was already in most respects the Lincoln we love. "Get ready and the chance will come"; he proves his own saying with his life. The familiar tales of his working three days to pay for a damaged book, of walking four miles to restore six and a quarter cents, of refusing to defend a guilty client—these are treasured because they show him practicing what he believed in. There is the hint of something stronger when he and one other man in the Illinois legislature dared to sign a protest against a bill favoring slavery. Only when he became ready to risk his all, however, did he grow into the Lincoln we revere.

In Congress the moral issue grew steadily clearer to him as he worked hard to keep slavery out of newly-acquired lands. At the end of his term the repeal of the Missouri Compromise threatened to open free territory to slavery. At last Lincoln was thoroughly aroused. He took the summer to study and decide. In the fall he was a new man, speaking with deadly earnestness in the grip of the truth.

"His own growth and the majesty of his theme were alike apparent," writes Helen Nicolay. "No longer merely a clever speaker talking for political ends, he had received his Pentecostal touch of flame and become a teacher—a leader of men."

For nearly ten years Lincoln kept the moral issue squarely before the country like a prophet. He paid a price. When he and Douglas were both out for the senatorship from Illinois, Lincoln challenged his slippery opponent with the famous two-edged question.

"If you ask it you can never be senator!" protested his friends. Lincoln forced the answer though it cost him the longed-for nomination. As other tests followed, he kept his pledged cause first. All over the country men began to ask, "Who is Lincoln?" Though honor had lost him the senatorship, it won him the presidency.



[From "Lee the American," by permission of Houghton Mifflin Co., the publishers.

"There is a true glory and a true honor, the glory of duty done, the honor of integrity, of principle."

R. E. Lee

In the last five years he met the supreme test of moral leadership, responsibility for its results. He took it all on himself. The threats of the South, the abuse of the North, opposition and even treachery in his own cabinet, the prolonged failures of the Union armies, the sufferings of his soldiers, the agonies of mothers—all these he bore for five years of daily martyrdom. It was perhaps a lesser sacrifice to lay down his life.

Our highest national honors are given to this man who served the nation at the cost of his personal happiness. The price of true success is high; it demands a great cause, served with the hours of a life. The Gettysburg Address thrills us because it records Lincoln's own experience, and what he did we can pledge ourselves to do:

"It is rather for us to be here dedicated to the great task remaining before us—that from these honored dead we take increased devotion to the cause for which they gave the last full measure of devotion."

Robert E. Lee

"I AM opposed to secession, I deprecate war; but I am compelled to resign: I cannot consult my own feelings in the matter."

So simply did Robert Edward Lee of Virginia make his tragic choice. The command of the Union army had just been offered him in President Lincoln's name. To accept meant to go on with his military career with the certainty of honors dear to a West Point man.

To refuse, to resign the colonel's commission earned in the Mexican war, meant—what? Not glory, for the odds were too great from the beginning. Not honor, for the North would brand him as a traitor. Not safety, for he foresaw his home destroyed by the enemy. Not even a thirst for secession or slavery, for he had freed his own slaves and he loved his country like a man who has fought for her. What then?

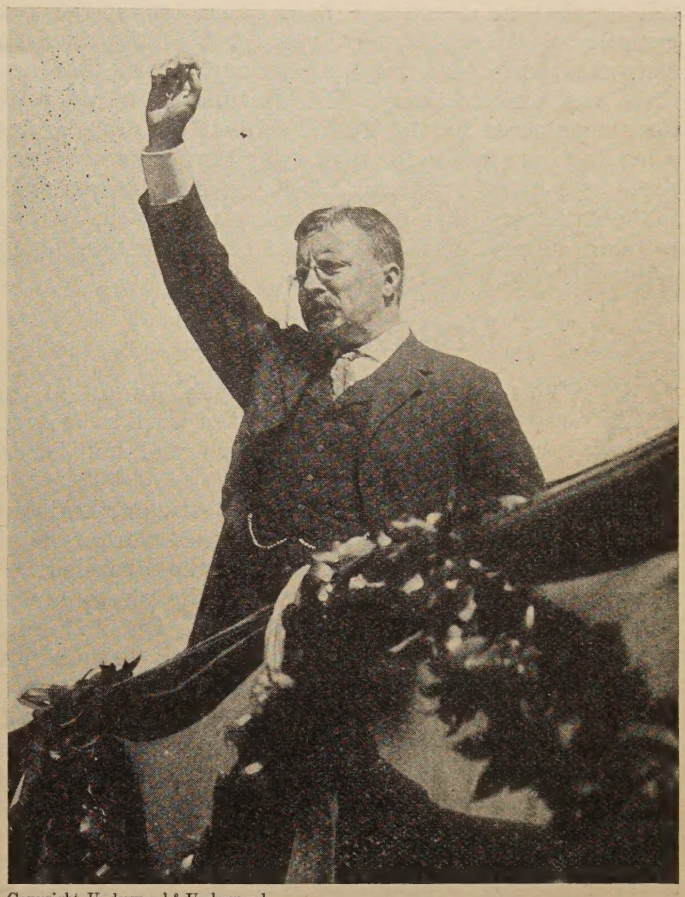
"There is a true glory and a true honor," he wrote once, "the glory of duty done, the honor of integrity, of principle."

To Robert E. Lee that duty lay with Virginia once she had seceded, just as for Washington it lay with the colonies in their separation from England. Each obeyed his conscience. It is Lee's tragedy that his bade him follow a losing cause. It is our glory as Americans that he saw it through, the most gallant loser in our history: "A Washington without his reward."

What made him a man who put duty first though it lose him all but honor? Crusading and Cavalier ancestors gave him their best, and his mother added strong Christian training. His father was Light Horse Harry Lee, who said of his comrade-in-arms: "First in war, first in peace, and first in the hearts of his countrymen." What wonder that, born in the same county, worshiping in the same church, Robert chose for his hero Washington himself?

All his life long, Robert E. Lee did the hard things that he thought were right, did them steadily through criticism or loss with a high grace of nature. At West Point he graduated second in rank without a demerit, a feat almost impossible. Sent to St. Louis to control the Mississippi currents, he did the work that stands today, finished it even when the city withdrew the appropriation.

After his tragic resignation, he cheerfully offered to enlist as a private under his own son. A year later, in



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"Be ye doers of the word, and not hearers only."

Theodore Roosevelt
Sept 26th 1906

chief command, he was the beloved "Marse Robert" whose army followed him with a stark loyalty that at first turned many a defeat into victory. Only after two starving winters, a double Valley Forge, did he manage the hardest thing of all. For their own sakes he surrendered his gallant army. "I have done my best for you," he told them, "my heart is too full for more."

Though the Union never re-admitted him to citizenship, it owed the new South to the loyalty of this "man without a country." He considered himself bound to the government whether it owned him or not, and the South followed him as a unit, becoming no more Georgian nor Virginian, but American. By his adored example he forbade guerilla warfare or emigration and encouraged his old soldiers to take the oath of allegiance and go to work.

During the last five years of his life he was president of Washington University, now named for Washington and Lee. At the close of the war he was offered large sums by various business concerns if he would only give them the prestige of his great name. All these, however, he declined for a salary of fifteen hundred dollars in what was at that time an obscure and struggling college. "I shall devote my remaining energies," he said, "to training young men to do their duty." And he won the sons of his old soldiers, not by military discipline, but by a steady appeal to the honor of gentlemen.

Those who have studied carefully his military career

tell us that he deserves a high place among the great generals of the world, but it is for his lofty Christian character more than for his military record that he is loved and honored today. It is fortunate that the bitterness engendered by the titanic conflict in which he took a leading part has so far died away that he is now recognized as a great American. Noble in war, he was nobler in defeat, closest then to the hearts of the South. We who worship success need his gallant reminder that no disaster can ruin a real gentleman.

Theodore Roosevelt

"AS long as I have power to work, I want to turn heart and soul to the next bit of work to be done."

"Be ye doers of the Word and not hearers only."

Across the centuries James, the Apostle, strikes hands with Theodore Roosevelt. More, the words of the preacher were the favorite motto of the President. It means something that they are also the motto for the Junior Graded Lesson Series; for it was when Theodore was a junior boy that he began deliberately to make himself strong like his chosen heroes.

The life of Roosevelt shouts a victor's call to the winning of certain great quests: health, adventure, thoroughness and duty. Health he won in a twenty-year fight because he realized that he wanted to do heroic things impossible to a weakling. Boxing, gym, hunting—these made the frail boy into the man who could stay forty hours in the saddle, campaign 22,000 miles in two months or wear his trained Brazilian guides completely out. The heavier the odds the harder he fought, as in that boxing-match at Harvard: "It wasn't a fight, but oh, he showed himself a fighter!"

To him all life was a glorious adventure. His first great book was *Dr. Livingstone's Travels;* and the same mixture of moral and physical strife was to be his own. In fact, the travels were simply another way of turning Theodore loose between campaigns. The ranch period in Dakota followed his dramatic attack on a corrupt judge in the New York Assembly. One bear hunt after another, that is all! His year in Africa relieved the tension of the double term in Washington, for jungle enemies, unlike the trusts, charged in the open. As to the South American trip that followed the tense Progressive struggle, it's a question whether he went in order to speak on democracy or to explore the Lost River of Brazil.

"Aggressive fighting for the right is the *noblest sport* in the world," wrote this jungle-master. Cartoonists promptly drew him armed to the teeth and shouting "Next?" while around him lay the slain lions labelled "Coal Trust," "Railroad Rates," "Beef Trust," etc. What they forgot was that Roosevelt went after the game with equal glee even in the face of certain defeat.

"I can't do anything else," he declared again and again. In his first session in the New York Assembly he risked his career to demand the impeachment of a dishonest judge. As police commissioner he demolished, against raging opposition, certain rotten tenements and put playgrounds in their place. As governor he forced through a just bill without a doubt that the move would kill him politically.

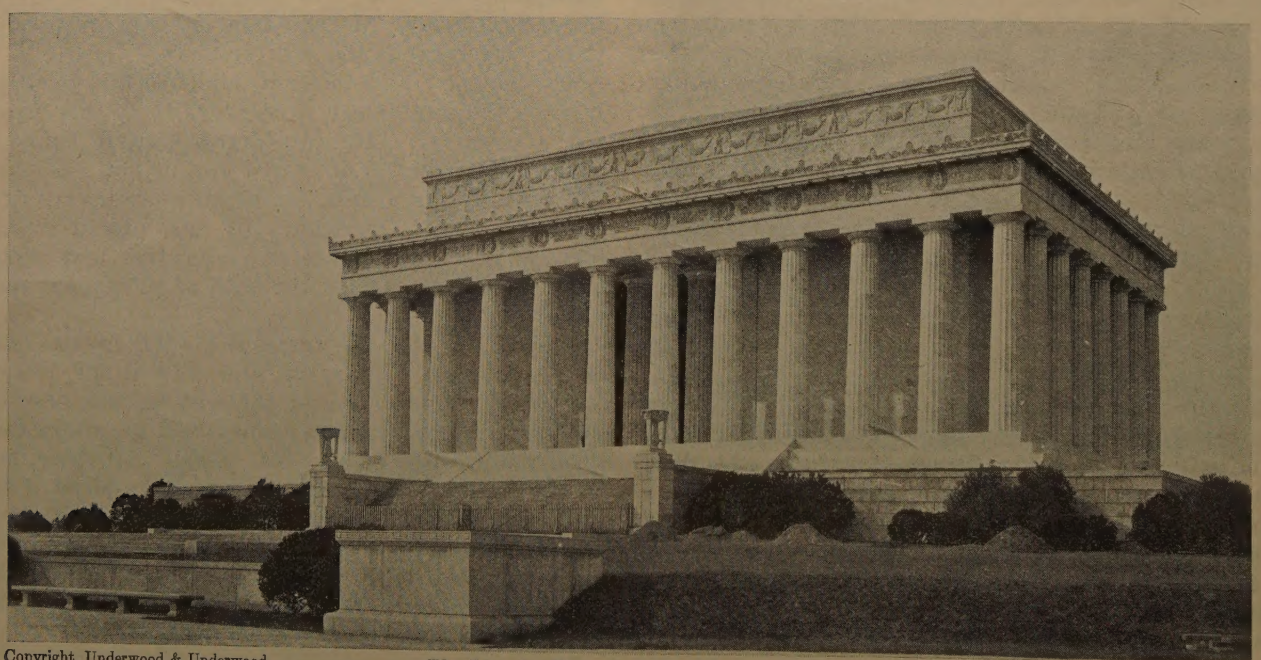
"If that means war, then war will have to come," he told the gang a hundred times; and often at the last ditch he won because he simply couldn't give up what he knew to be right.

Yet the tide turned. For eight years before his death Roosevelt was beaten in every political campaign. It made no difference. Shelved half a dozen times, he always came back to the battle front.

"In the long fight for righteousness the watchword for all of us is 'spend and be spent,'" he wrote. "It is of little matter whether any one man fails or succeeds, but the cause shall not fail, for it is the cause of mankind."

Described in his own words, he is one "who actually strives to do the deeds; who knows the great enthusiasms, the great devotions; . . . and who at the worst if he fails, at least fails while daring greatly, so that his place shall never be with those cold and timid souls who know neither victory nor defeat."

This heroic "doer of the Word" has written a fresh and stirring meaning into old words: gallantry, hardihood, duty and consecration.



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The Lincoln Memorial, Washington, D.C.

"In this temple as in the hearts of the people for whom he saved the Union, the memory of Abraham Lincoln is enshrined forever."

Discovering God through the Bible

By Margaret Slattery

IN our study of last month we considered the need of every teacher for genuine personal experience in prayer—not formal prayer, but that which is a living, vital, controlling force, a stimulating, inspiring, comforting reality. It was because so many Christians actively engaged in the teaching service of the church had confessed that prayer did not mean these things that we discussed the subject in a personal way on these pages.

To assume that teachers of the Bible, whose business it is each Sunday to use it as a textbook, or superintendents of schools or departments, or directors of religious education, have not always been successful in discovering God for themselves through its pages would be presumptuous were it not for the fact that many teachers have said that confused by present discussion, by lack of background, by limited knowledge, they find it very difficult, through their own Bible reading, to get that inspiration, enthusiasm and real sense of God that their souls crave. In a very earnest group at a recent conference, several teachers said they doubted whether they would read it with much regularity were they not conscientiously preparing for teaching it. A superintendent of many years' experience, a fine type of business man, confessed that except as a Christian duty he did not read it, and that at times he despaired of ever being able to find in it the real spiritual strengthening he needed. After a moment's silence a young man in the group said quietly, "There is a lot in it that means nothing to me, but I think one night in the summer of nineteen-eighteen I should have taken my life had it not been for a marked copy a fellow in my company gave me. As you know, I only joined the church last winter. I had studied the Bible when I was a little kid. I always supposed myself to be as good as the next fellow. I had no idea I would go down in the face of temptation but I *did.*" He paused to steady his voice, then added, "I read the fifty-first Psalm and some verses in Isaiah that were marked. They saved my life, they saved my soul. I always carry a Bible on my trips. I've got a New Testament in my pocket now. I went away for a week a while ago and forgot to take it. I was so—well—*lonely* without the Testament I had to buy another."

One of the teachers in a large church school told me on our way home that the young man holds the highest award our country gives to its soldiers distinguished for bravery. "There was one expression he used in speaking of the Bible," she said, "that I shall never forget. 'I was so lonely without the Testament I had to go and buy another.' I do not feel that way. I wish I did," she added with the candor characteristic of her.

I am sure there is many a teacher, earnest, conscientious, faithful, who "does not feel that way." We have been so long familiar with the Bible, it is so easy of access, we have been taught for so many years its phrases and the stories of its great characters that it is "accepted and neglected," read as a duty, read in preparation for work or teaching—seldom does it seize the soul of the teacher in its mighty grip and compel her to cease thinking about what she has been taught that it means, to cease struggling to fit it into her creed, and to think for herself, "What *does* it mean for the world today—for me?" I know that the average teacher in the church school today suffers many handicaps that keep her from the full appreciation in her own personal experience of the book that reveals the progress of man in his search for God. She has been poorly taught in the main. Each Sunday of her childhood she had a short half hour of questions and answers and an "application" of the lesson at the close.

Recently I heard a young teacher giving to a class of boys a Bible lesson as it had been taught to her as a child. It was the beginning of the story of Jacob and Esau and she tried so hard to find a constructive moral lesson in it to apply to the boys. There is no constructive moral lesson for ten-year-old boys in that disgraceful act of Jacob's—a weak and foolish brother whose physical hunger led him to sell his greatest possession—his birthright. The poor old man, blind and helpless, the selfish, designing mother, the clever, conceited young Jacob kneeling before his father while the words which made his brother's birthright legally his own were said in the trembling voice of old age. The boys' own reaction was healthy. They said Jacob was mean, that he lied, that he got property by cheating, that he ought to have been put in prison and his mother too. One boy insisted that the whole thing was right as long as Jacob gave Esau the pottage according to the bargain, and the boys said he was as bad as Jacob. The young teacher felt dissatisfied. She wanted to get God into the lesson and she did not know how to do it, for the rest of the Bible story came in the next week's assignment.

In such fashion are many of our fragmentary lessons taught and great truths missed. In such fashion have many of the earnest teachers now in church schools gotten their contact with the Bible. They got a part of a story, but the great thing which man, through his experiences, was discovering about God they have never been led to see. They are not conscious of the movement of the Hebrew people from their concept of a tribal God through the long centuries lighted only now and then by some poet or prophet with his glimpse of what God might really be, Refuge, Shepherd, Friend, until with the teaching of Jesus Christ God became Father. They know almost nothing of the thrilling stories of the making of the Bible.

One day at a summer camp where all the young people were from church schools and the average age was eighteen, I asked some questions about the languages in which the Bible was first given to us. I received only blundering answers. I put on the blackboard the words, "The Bible of the LXX" and asked to what it referred. No one of the group had ever heard of it. They were keen, wide-awake young people. They had completed the setting up of a radio outfit and after lunch explained to me the meaning of "alternating current—amplitude—a detector—harmonics—rectifier—static, tuning in, capacities," things that had been only words to me. It was not lack of intelligence that made them so totally ignorant of the history of the Bible. Those who could explain to me the mystery of the phrase "measured in farads" could grasp

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easily the Septuagint or the Apocrypha. They knew that "the Bible came from God," was "inspired by God," that it was as the preacher had told them that morning, "the message of God by the mouth of his holy prophets," but of the fascinating story of its struggle with paganism, of its desperate attempts to escape the chains with which the Middle Ages bound it, of the release to the people through translation into the common spoken tongues, of the cost of those translations in human suffering, of present-day attempts to clarify its meaning, they knew nothing. They were greatly interested in the meaning of italics as used in their Bibles, in the marginal references, in the story of exciting moments in the making of the Revised Version, in the present-day facts about the Bible as the "best seller" of the world. It was not hard to take them back to the days of the early monks laboriously copying word for word, book after book of Old Testament and New. They gave a sympathetic groan as they realized the enormity of the task. As I prepared to quote Amos on one of the great industrial problems of to-day I said, "It must have made Amos perfectly desperate as he looked with honest eyes at the evils of his day. No wonder he cried out in fearless scorn:

"Hear this, O ye that would swallow up the needy, and cause the poor of the land to fail, saying, When will the new moon be gone, that we may sell grain? and the sabbath, that we may set forth wheat, making the ephah small, and the shekel great, and dealing falsely with balances by deceit; that we may buy the poor for silver, and the needy for a pair of shoes, and sell the refuse of the wheat? The Lord hath sworn by the excellency of Jacob, Surely I will never forget any of their works. . . . Behold, the eyes of the Lord God are upon the sinful kingdom, and I will destroy it from off the face of the earth."

No wonder that Isaiah, hearing the people's words of love and loyalty and the mighty contrast between them and the wrongs and injustice he found in life all about him, cried aloud to all who would hear: "Bring no more vain oblations; incense is an abomination unto me . . . the calling of assemblies . . . and the solemn meeting. Your new moons and your appointed feasts my soul hateth; they are a trouble unto me; I am weary of bearing them. And when ye spread forth your hands, I will hide mine eyes from you; yea, when ye make many prayers, I will not hear: your hands are full of blood. Wash you, make you clean; put away the evils of your doings from before mine eyes; cease to do evil; learn to do well; seek justice, relieve the oppressed, judge the fatherless, plead for the widow."

THE Bible can be to every soul who will use it a blazed trail to God. None who possess it and read it need cry, "Oh, that I might find him!" He is in its beautiful poetry, in its sweet and tender idylls, in its burning words of condemnation of hypocrisy and greed, in its stories, its proverbs, its parables, its letters, its visions and dreams. He is in its great characters from Abraham to Paul. He is in Christ — in every word and deed of a glorious life — in the trial and agony of a terrible death. He is in the Cross and the Garden. ¶ How much one loses out of life who, having in his hand this guide to God, misses him through carelessness or indolence, ignorance or prejudice. Amidst the crushing weight of the overwhelming problems of our day, and surrounded by the little personal problems that loom large because so near, does your spirit long for understanding, for strength, for courage, for love great enough to heal the world's pain — and your own? Do you want God? Open the Book. God is there.

In the round table following a young girl said, "But I never have read those things in the Bible. Amos and Isaiah seemed like some of our speakers at the Conference. You take them *out of the Bible and make them real.*" What a revelation of her unconscious attitude toward the Bible, of the *apartness,* the sense of unreality with which she surrounded all its characters. She admitted that in novels which she read the characters were so real they seemed to live. The reason she liked Ben Hur, which she saw in motion pictures and then read, was because in that book the Bible characters seemed *real.* The others in the group admitted their sense of unreality in reading the Bible. The characters were in the Bible — therefore different, almost non-human. We have done this to our youth by the mystery with which we have surrounded the Book, by our neglect of the simple, sane explanation of circumstances under which the stories, the psalms, the prophecies were written. Many of these young people entering college without any knowledge whatever of the Book as a book will find the concrete facts about early manuscripts, the results of the renaissance and reformation, the literary and historical attempts to clarify the meaning most disturbing. They have thought of the Bible as "The Book of God" without ever translating the words into their own language, and the mystery baffles them. Students taught in their teens to read the Bible as the record of human progress toward God find no difficulty when knowledge of the methods of translation or the search after correct dates and backgrounds or studies of the types of literature between the covers are given them. And if they chance to be under the instruction of some conceited, boastful little soul who has in some way gotten into a professorship and speaks slightingly, without reverence of the Book and its God, they *pity* him. They know because they have been taught that the true teacher is never sarcastic, never dogmatic, never irreverent, is always conscious of his limitations, hungry for truth and eager to discover it.

Many, perhaps the majority of teachers in the church schools of this country, suffer from this vague, abstract teaching of the Bible as *"God's Book"* without ever having the light turned upon those words. Sometimes I can hardly endure the thought that many really know so little of the background against which the four Gospels were written or the crises through which some parts of the Bible such as the book of James passed on their way to admission to the list of sacred writings. When I realize how much more the Bible means to me because I know some of these things, then what I do *not* know sweeps over me and drives me to eager searching for more

knowledge that I may get the *full meaning* of passages that seem obscure because I am ignorant of their setting. Sometimes new knowledge about the Bible given suddenly and without preparing the mind for it seems to throw a haze of doubt and perplexity about the God of one's childhood. It is this unfortunate type of teaching that causes the confusion in which the God of childhood is lost and the satisfying personal touch with the greater God waiting to be discovered in the pages of the Bible is not made. Those teaching today who suffer because of the limitations of the instruction given them ought to be the most eager to give to their own pupils a living Bible equal to the need of human souls through all time. I think I never realized how greatly lack of knowledge limits as I did when I saw the Yangtse in flood and the appeals of the pagan boatmen to the river god to stay his anger and save them. These people were dead in earnest. They offered their best to appease the wrath of the mighty power that seemed to mock them. I shall never forget the tears in the eyes of a young British student who, like myself, was unable to speak the language. But even had we been able to speak, how hard it would have been for them to grasp the meaning. "I say!" said the student suddenly. "Thousands of them will die. Will the time ever come when they will know what to do and will do it? Will they reforest these hills and mountains? Will they divert this terrific volume of water into the dry areas and irrigate them? Will they forget their old river dragons and save themselves?"

I was overcome by the realization of what teaching there must be before such a thing would seem reasonable or possible to these boatmen or to the farmers driven from these ruined fields. I remembered the flooded Ohio and Mississippi at home where there is no dragon, where there is knowledge, but not knowledge crystallized in action, and realized what forces of the will and conscience must also be awakened and trained before the thing can be done. It is in moments of utter helplessness under the pressure of gigantic calamities like these that one understands the real power and glory of *teaching*. It alone can save. When God would save the world he sent it a Teacher. One learns that knowledge must be both patient and persistent in the presence of ignorance, and the spirit must strive without ceasing, continually pushing out into the field of action the mind that is content with merely knowing. One feels the awful crushing weight of mental and spiritual ignorance. He opens the Bible half in dismay. He finds in it all that he feels. He finds Infinite Knowledge unable to bestow it upon finite ignorance until the mind is awakened. He finds Infinite Will unable to act until finite will answers the call to *serve*.

In some such moment I read psalm after psalm declaring the glory and majesty of Jehovah. They kindle my imagination. I can understand how Handel, with all his technical knowledge of music, was overcome by deepest emotion and burst into tears as his conception of God found expression in the Hallelujah Chorus, a God too great to be put into words—only into music—yet too great for music. My soul has discovered something of God for itself.

I read the fourteenth chapter of John. I can see God in the words of Christ revealed as Friend—there is a new glimpse of the noble qualities, the unfailing helpfulness. There is an assurance of a Father's house in the universe somewhere—it seems near. The thirteenth chapter of Corinthians and I catch another glimpse of God—Faith—Hope—Love, always *Love* emphasized—love with its capacity for sacrifice, its restfulness, its understanding sympathy, its tender strength—that is God. I am ashamed that I love in so small and selfish ways.

It may be that I read the book of James. "The wisdom that is from above is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good works, without partiality and without hypocrisy!" What a standard for knowledge—who can stand the test? I read to the end of the book. How its phrases haunt the mind! "Be ye doers of the word and not hearers only, deceiving your own selves." And again, "To him that knoweth to do good and doeth it not, to him it is sin." There is more of God. James is a clean-cut, frank and honest soul—there is no dodging of issues with the God he reveals to me. He is a God of *deeds*—words will not do. He is a *friend*—he is love—he makes the demand which is the right of friendship and love—proof in *action* and he gives what friendship and love give, the inspiration for action. All this I discover about God for myself at the close of a day when the problems of a great race that does not know him overwhelms me—the consciousness of God's wisdom and greatness revealed in the abandon of worship of a soul who in the presence of the Infinite felt his own littleness but without fear, the assurance that Infinite Knowledge and Power is also Friendship and Love asking for help in the task of saving man.

Often I discover more of God when I read book after book of the Old Testament and then some searching chapter, some wonderful moving contrast in the words of the New Testament. Let two instances illustrate. I was reading about *enemies* as men wrote about them in general before Christ came and new attitudes that were the result of his teaching. One of the psalms of David in which he prays to God about his enemies is a revelation of the Old Testament spirit. "Let mine enemies be accursed." Psalm 109: 7. "When he shall be judged, let him be condemned: and let his prayer become sin. 8. Let his days be few; and let another take his office. 9. Let his children be fatherless, and his wife a widow. 10. Let his children be continually vagabonds, and beg: let them seek their bread also out of their desolate places. 11. Let the extortioner catch all that he hath; and let the strangers spoil his labor. 12. Let there be none to extend mercy unto him: neither let there be any to favor his fatherless children."

That such a prayer could be heard by God and answered reveals David's limited sense of the mercy which he was always quick to claim for himself. How different the prayer of Stephen, crying as the great stones from the hills about Jerusalem crushed him, "Lord, lay not this sin to their charge." So soon had his followers learned the lesson which Jesus taught from the hillsides of Palestine. One cannot follow the development of man's idea of God through the early books of the Bible, on through the later books of the Old Testament through the Gospels and the letters without being thrilled by the gain he makes with the passing centuries. That growing concept of God revealed by man's relation to his fellow man is still making progress despite all the hate there is in the world. If men read the Bible record more earnestly, studied it more faithfully, *dared* obey it, the God they would discover for themselves in its pages could, through their awakened and inspired souls, save this world in the hour of its great need.

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The Religion of Abraham Lincoln

By Ernest Bourner Allen

IT is well that a nation should stand with bared head, year by year, at the shrine of Abraham Lincoln. There is much that it may profitably recall about him and much also that it may imitate. And each new generation of youth ought to feel the inspiration of his victories and to know the major impulses of his life. He was a poor boy. His clothes were dyed with the juice of the walnut bark, but he was a man "for a' that." He knew that the word "duds" comes from the same root as the word "dude" and that "duds" do not make the man. He was eager to learn. It is said that twelve months would cover the total period of his formal schooling, but he was always learning. He studied grammar when he was twenty-three and Euclid when he was thirty-seven. He was brought up to work. He split four hundred rails to buy a yard of homespun and earned all his clothes by hard toil. He devoted his mature life to a great cause, which Dr. John Lord assigns as one of the four major reasons for his greatness.

What were Mr. Lincoln's beliefs upon the common heritage of our Christian faith? What can the teacher in the church school say about his attitude and example? It is probable that he came into his Christian view of life through the processes of a long period of time. His experiences and environment doubtless had much to do with his changing and progressive viewpoint. Probably none of us is quite aware how we accumulate our faith in cardinal truths and continue to build yearly upon the visions and experiences of life. The "First American," as Lowell called him, was a man of open mind. He was willing to be called inconsistent today, because he had changed his mind about things he saw differently than he did yesterday. The pressure of terrible experiences called forth an ever-growing sense of his dependence upon God. He knew the seriousness of life. Given a moral issue, as when he saw the sale of slaves in the auction market at New Orleans, you could be sure of his moral reaction in the premises. He believed in God. He was a man of prayer. He saw in the Bible a revelation from God, a wholesome teaching upon which a man would do well to act. He recognized the central place of the will in relation to a man's action. He was fearless in his application of the logic of truth as far as he saw it to any and all situations which confronted him. He did not stop to debate what the consequences might be.

There are instances in which his utterances in a given crisis are the best expression of his faith. One may study them with profit and they are irrefutable evidence of the great body of faith resident in the heart of our great Commoner. Is it his estimate of the Bible you would have him declare? He has just been presented with a beautiful copy and is making a reply to the donors: "In regard to the Great Book I have only this to say, it is the best gift which God has ever given to man. All the good from the Saviour of the world is communicated to us through this book." What will he say to one who is very near death's door, even to his own father? Here is an extract from the letter he wrote January 12, 1851:

> "I sincerely hope that father may recover his health, but at all events tell him to remember to call upon and confide in our great and good and merciful Maker, who will not turn away from him in any extremity. He notes the fall of a sparrow, and numbers the hairs of our heads, and he will not forget the dying man who puts his trust in him. . . . If it be his lot to go now he will soon have a joyous meeting with many loved ones gone before, and where the rest of us with the help of God hope ere long to join them."

Our youth go forth with fine courage upon life's great adventure. They know no fear. Sometimes they lack such sobering realization of their task as would make them becomingly humble and watchful. With what thoughts do the world's leaders go forth to their stupendous tasks? Is there light for us in their mood and their faith? What was in the heart of Lincoln when he left his old home at Springfield for his inauguration at Washington? We can hear him speaking to his old neighbors in these words:

> "My friends, no one not in my situation can appreciate my feelings of sadness at this parting. To this place, and the

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The Faith of Abraham Lincoln

In His Own Words

I believe in God, the Almighty Ruler of nations, our great and good and merciful Maker, our Father in heaven, who notes the fall of a sparrow, and numbers the hairs of our heads.

I believe in his eternal truth and justice.

I recognize the sublime truth announced in the Holy Scriptures and proved by all history that those nations only are blest whose God is the Lord.

I believe that it is the duty of nations as well as of men to own their dependence upon the overruling power of God, and to invoke the influence of his Holy Spirit; to confess their sins and transgressions in humble sorrow, yet with assured hope that genuine repentance will lead to mercy and pardon.

I believe that it is meet and right to recognize and confess the presence of the Almighty Father equally in our triumphs and in those sorrows which we may justly fear are the punishment inflicted upon us for our presumptuous sins to the needful end of our reformation.

I believe that the Bible is the best gift which God has ever given to men. All the good from the Saviour of the world is communicated to us through this book.

I believe the will of God prevails. Without him all human reliance is vain. Without the assistance of that Divine Being, I cannot succeed. With that assistance I cannot fail.

Being a humble instrument in the hands of our heavenly Father, I desire that all my words and acts may be according to his will; and that it may be so, I give thanks to the Almighty, and seek his aid.

I have a solemn oath registered in heaven to finish the work I am in, in full view of my responsibility to God, with malice toward none; with charity for all; with firmness in the right as God gives me to see the right. Commending those who love me to his care, as I hope in their prayers they will commend me, I look through the help of God to a joyous meeting with many loved ones gone before.

William E. Barton in "The Soul of Abraham Lincoln"

A Problem of the High School Years

By Henry F. Cope

THE older problems of discipline in the church school seem to have left us; but new ones rise to occupy their places quite adequately. Once convention and conference programs were hardly respectable without papers on discipline. Now, after a period of relief from the old puzzles of how to maintain order, to hear pins drop, to protect furniture and to secure wooden behavior on the part of the children, there arises a new set of puzzles. Those who work in the schools ask one another, with anxious faces, What are we going to do with the young people of today? Or, How can we get any of the work of the school accomplished with modern youth?

The problems we face are not those so much discussed today, such as, How can we make Clara act like her grandmother Clarissa? or, How can we secure a nineteenth amendment on the length of skirts? In a large measure these are only new phrasings of the age-long question: "How can you prevent the present from irritating the past?"

The Problem of the Church School

But our problem in the church school is quite different. It is most marked with the upper intermediates and the seniors, with those near to and in high school. Viewed as a whole, it presents itself in an atmosphere of high nervous tension, a sense of strain, often of hair-trigger susceptibility to hysteria, or of forced animation under thoughtless leadership. It creates the difficulty of getting active cooperation in class enterprises, even when there seems to be willingness of spirit and general ability on the part of class members. It is seen in lack of lesson preparation, in incomplete planning, in a general sense of indefiniteness of attainment or of program. All the symptoms leave us with a sense of trying to accomplish something with a purposeless group scattered through a seething mob on some feverish city street.

Our problem is, evidently, the problem of a feverish age. We call these young people the 'teen-age group; we might well think of them as the high-temperature group. They are naturally inclined to a high pulse, to nervous excitability, to somewhat impulsive, quick-acting and responding living. And now they are thrown into a feverish world, they become part of a whirling mass of human atoms, a mob milling on the streets of modern life, scarce knowing what is doing, not at all where it is going, and seeming to care little so long as the pace is fast and the scenery rapidly changing. Into this life youth is thrown and of it they become a real part. The day has passed when they stayed at home while mother and father went out into life; they are in it, and they are accelerating its pace by their feverish tendencies. They are going at a terrific rate in many instances. Their time is more closely programed, from morning rising till the next morning retiring, than ever the busiest man of the last generation dared to boast. We thought we parents were, some of us, busy people; but just try to crowd one more item in our children's days and we discover what a compact, hectic schedule really can be like.

They are in high school; its program has extended from a limited area of class recitations to varieties of social activity which now engross all the margins of free time. Clubs, societies, functions, dances, school enterprises all have changed the school's time-area from four or five hours to ten or more daily. Study must be tucked in niches here and there—and occasionally. Meanwhile community life presents new invitations to their activities, new forms of amusement and recreation. At the same time zealous parents accelerate the pace, sedulously watching their children's "social successes" and measuring that success by the multiplying of parties, dates, beaux and increasingly crowded engagement books. As one, and more than one, of the young people put it, "It's a wild life!"

Back of the problem we feel in the church school lies a very serious problem for modern society; are we handicapping or possibly destroying the future by burning up the vitality of the present? What does this feverish pace of life do to young men and women, and what does it do to their children? One does not need to be a Jeremiah to see many instances of lives that have snapped like an over-strained cord and must henceforth be little more than poor patched things, of youth who must, through all the coming days, endure unnecessary strain and privation because they ignored restraints in these earlier days. It is not that they have sinned, as men count sin; not that they have broken this or that item of the moral code; but that they have missed their mark by over-strain, by driving too fast, and because of this they have become cripples.

Missing the Real Elements

Nor is this all, the record is too great to reckon; during all their over-strain they were making impossible any of the deepening of life's resources, the widening of its horizon, the heightening of its vision. They were missing the real elements of life's growth. Our modern world sears and burns them by its heated ways. Caught in its mad whirl they have no chance to think, no time for minds to feed. Books must give place to magazines, and these to tabloid papers, and these to chatter. There is no time to talk things through, and pellets of slang become substitutes for conversation.

Pessimistic? No; because this is not the last word. But, whether we do or do not see the symptoms in forms so alarming, we all know that we are, in the larger communities, facing the problem of young life under over-strain. Is the situation one before which we are helpless? Must the purposes we have for them be abandoned before the competition of modern life? The pessimist is not the one who sees the facts but the one who throws up the sponge.

Of course, we have to recognize that the school cannot solve the problem alone. Conditions here are what they are because the whole of life is what it is. The problem is a world problem and the cure lies in a change of ways of world life. But we are in danger of developing an unfortunate habit of shifting all our problems to the limbo of "world affairs" and leaving them there. Every world problem has individual aspects and it has relations

to lesser groups. For us the important question is, What can we do about it in the group in the church school? It is practically approachable here.

Five Points to Consider

First, notice that young people find time for those activities which win their intelligent interest. For many of them a very large part of the hectic program is crowded with serious activities. The human fuzz and fizzle presented as "society" in popular periodicals would be negligible but for the pedagogical influence of its exploitation. The rest of youth have much by way of real work.

Second, the best kind of social coordination, of order, sanity, purpose and efficiency of group action—that is, the best discipline, prevails where young people themselves guide their own active interests. If you doubt this, withhold judgment until you have seen them at work, as in one of their autonomous groups, a club, sorority, or any purposeful organization.

Third, young people have no difficulty in acquiring the habits of discipline, that is, of social coordination. They are better at team-play than older folks. Save for occasional coltishness they are sticklers for the traffic rules. They are anxious to acquire the technique of a congested social order.

Fourth, they are responsive to public opinion. Tradition they regard as the register of the pulse of the past but they are alert to the pulse of the present.

Fifth, just like other humans, perhaps better than older ones, they will maintain an orderly formation when they are going somewhere, when they are moving toward definite ends, but they will mill like sheep when they are going nowhere.

What do these considerations mean for the problem in the church school? They at least suggest a number of questions which it may be worth while to put regarding our work in that school. First, does the class or the department win their intelligent interest? Does it concern them with matters which are at least as vital as those of their clubs and societies? It is no use talking about the importance of religion in general; do we see how it is important to them? Are we trying to get them interested in an extraneous literature, history and philosophy, or are we concerned with their lives, their world, their realities? Every one of these groups now holding them is in itself a project; it means carrying something forward toward accomplishment; what do they find to accomplish in the school? What purposes of an active character does it offer them? The Boy Scouts has discipline because of its rich, purposeful and definitely practical program. A certain discussion club has discipline because to every member its topics are real, vital, and their own.

Second, is the class or department their affair actually—not fictitiously? We say they are irresponsible; what responsibilities of a large character do we give them? For them discipline cannot lie in control or manipulation. The only effective discipline rises in a common social will worked out freely and intelligently. It must rise in them and cannot be imposed upon them. Do they really will the life of the class? Hundreds of self-governing classes are showing the way. A teacher came only the day this was written and with glowing face said, "I never thought those bobbed-headed, short-skirted youngsters would take anything so seriously or do it so well—and they wouldn't, only we just gave them the responsibility."

One must work with groups of young people to appreciate the difference between the head-aching, heart-wearing, midnight-watching, nerve-racking effort to police them and the new peace that comes when you put it up to them, when you let the will of the group form for common ends. Alas for the wasted energy that has gone into playing grandmother for adolescent groups that were only waiting to do the job much better for themselves.

Of course, the heart of the whole matter lies, not alone in allowing them to frame their own rules, but in helping them to embark upon definite enterprises which necessitate coordination, out of which inevitably forms of discipline develop.

Third, are we helping them to form the habits of social order? We have accepted the new freedom in which they find themselves; but do we not tend to accept the pitiable substitute of chaos for the new freedom? Or, perhaps, we look on the new freedom as a something that is going to effect itself. It is a new and a better way, but it has its basic principles and its methods and these we must learn to apply educationally. Having dropped the iron-cast regulations, have we ourselves worked out new guiding principles? Are we organizing that for which we are responsible on principles of social order? Is the school, often the whole church, any less anarchistic than the youth group? Does it present a program? Is it intelligently purposeful? A school cannot teach any better life than it practices.

Fourth, what are we offering by way of a public opinion? Is religious public opinion socially minded? Does it concern itself at all seriously, and so that these young people know it, about life as it must now be lived, about what are the essentials of all discipline, namely, human relations? We cry out against our young anarchists, but what social order do we offer them? Is the school or the class concerned with guiding the congested traffic of our modern world? Does it even say one word to these young people about the traffic rules? For one group the solution was found by definitely setting the problem before the group and allowing them to discuss its many phases while helping them to discover the best current thought of leaders today. This was done, at their suggestion, indeed it seemed to come about accidentally, by meeting late Sunday nights.

A Call to New Duties

All our criticism of youth, all our recognition of new problems of "discipline" in the school simply calls us to new duties. If they do not know how to behave should we not teach less about Balaam and more about behavior? And should we not now try to find ways in which teaching will eventuate in behavior? If they are regardless of social discipline it simply means that here is the lesson, the great lesson we have to teach, the lesson—not simply of how to refrain from upsetting the school session, but the lesson of how to live with other folks, how to live so that the work and well-being of the world may go forward.

If we share the problem with them, if it is a common problem, we shall find them not less eager than ourselves to find ways out, to find ways of working together, and ways of common good will, and we shall find that their overstrained nerves gain quietness, their excited, scattered energies new direction in the absorption of the great project, the greatest of all, the project of living and working harmoniously in a crowded, feverish world.

The Dangerous Age

By George H. Betts

THE church school must ultimately stand or fall by the way it serves the *children and youth* of the church. It is of course desirable that adults should continue the study of the Bible and religion in a church school, but it is infinitely more important that all *between four and twenty years of age* should be receiving such instruction. The adult part of a church school should be essentially a *continuation school,* following a curriculum which lays the right foundations during the formative years. If this is not the case it will not greatly matter how many adult classes are run, for the results from them will be comparatively negligible.

In judging the efficiency of a church school it is therefore necessary to *analyze* the enrollment and attendance record to discover the ages of those in attendance. When we read "attendance last Sunday 200," let us inquire a bit further. Who were these two hundred? What proportion of them were beginners or primary children? What proportion juniors or intermediates? What proportion senior or young people's age, and what proportion adults? Is any age group losing out from non-attendance? Is the church school too largely an old people's school? Is it true, as some have feared, that the church school loses its grip on youth at the very age when its help is most needed to steady and guide amidst puzzling problems and experiences?

In order to help answer some of these questions in a tentative way I have, with the aid of students in my classes and with the cooperation of a number of churches, made a simple investigation as follows: On a given Sunday each teacher in the schools of twenty-two churches of several different denominations in and near Los Angeles took the age of each person up to twenty years of age in his class, reporting for boys and girls separately. The number of men and women twenty years and above was also reported.

From these figures it was found that out of 6,508 in attendance in the twenty-two schools on that particular Sunday 3,579 (55%) were under twenty and 2,929 (45%) were over twenty. Of those under twenty 1,595 (45%) were boys, and 1,984 (55%) were girls.

If these figures will hold for all church schools of our churches it means that nearly one half of our attendance is of the *continuation school* age. Now this factor is not in the least to be deplored (but rather to be looked upon with favor) *if* the younger group are sufficiently represented. But are they?

The following table shows the attendance for one particular Sunday by age and sex of those under twenty in the twenty-two Sunday schools:

Age last birthday	Boys	Girls
2 years	19	22
3 "	51	82
4 "	53	91
5 "	83	119
6 "	116	127
7 "	115	158
8 "	150	156
9 "	155	144
10 "	134	134
11 "	129	153
12 "	127	148
13 "	131	157
14 "	83	148
15 years	74	111
16 "	48	99
17 "	61	49
18 "	38	52
19 "	28	34
	1,595	1,984

Since the table shows that those in attendance on this particular day ranged from two years up to twenty years, the entire age range represented was eighteen years. If, for convenience, we divide this eighteen-year period into three six-year periods, the first period comprising ages 2–7, the second period ages 8–13, and the third period ages 14–19, we discover these facts:

Of the 1,595 boys in attendance, 437 were between two and seven years inclusive; 826 between eight and thirteen years; and only 332 between fourteen and nineteen years. The striking fact here is that only forty per cent as many boys were in attendance between the ages fourteen and nineteen as between the ages eight and thirteen; sixty out of every hundred had dropped out.

Using the same method of comparison for the girls, of the 1,984 in attendance 599 were between the ages two and seven; 892 between the ages eight and thirteen; and 493 between the ages fourteen and nineteen. This shows that fifty-five per cent as many girls were in attendance between fourteen and nineteen years as between eight and thirteen; forty-five per cent of every hundred had dropped out.

We will of course grant that this investigation was limited in its scope; it reached only between six and seven thousand pupils; it applies to only somewhat more than a score of churches; it deals with the attendance on only one typical Sunday. The conclusions therefore are not offered as final. These figures will vary from church to church and from Sunday to Sunday. But they do, nevertheless, even in their present form, give additional ground for a fear already prevalent among observant religious workers; namely, that the church school loses its pupils when they arrive at the age of independence of choice about the use of their Sunday time.

From another point of view: We lose our boys and girls out of the church school (and also from church attendance) during the most critical moral and religious period of their lives. The years between fourteen and twenty will settle the question of character for nine out of ten of them. It is during this time that personal and social habits and attitudes crystallize. It is this period that makes our boys and girls safe or that spells shipwreck for their lives. It is at this age that they are ready for religious awakenings, personal decisions, membership in the church.

In short, this six year period from fourteen to twenty represents the church's crowning opportunity and responsibility in its contact with its childhood and youth. Yet the church loses more than half of them during this time. They start dropping out with the dawn of adolescence and the coming on of life's greatest temptations. And they keep on dropping out until at the age of twenty, *only one in five* are left of those who were in attendance in the period of later childhood. What is the cause and what the remedy?

Leadership Qualifications for Girls and Boys of High School Age

By Herbert W. Blashfield

THE high-school group of young people requires a higher type of leadership than does any other division of our church school, and the one who aspires to this leadership must study carefully means of self growth if he would meet the qualification tests.

Christian Attitudes

There must first of all be a Christian attitude in the leader toward all of life. We should strive to have within us the mind of Christ. The home, which is the unit of society, should be looked upon as the best place in which to center the program of activities. Here is the place in which to learn to practice thoughtfulness, the performing of loving and kind deeds, and to learn to be comfortable to live with. The home must be looked upon as a divine agency through which growth and enrichment of life are possible. Our task is to influence these young people to appreciate its purpose and to love it because of its sacred place in society. One of the most efficient teachers of a certain school always holds the social events of her class in the homes of the girls. She gives this as her reason: "I find that every girl needs to become acquainted with the average Christian home. Some of my girls come from homes where there is everything to be had of material and spiritual wealth; others come from homes where there is little of the beautiful to be found. All of these girls will some day marry, and I want them to have in mind those features of a home that are especially essential to happy Christian living."

The teacher's attitude toward community problems will have a powerful effect upon the growing minds of the students. We should be able to see in our neighborhood all that is good and much which through our efforts could be made better. The pupil's attitude toward the church as a community necessity, as well as toward the value of the public schools, and certain governmental agencies will depend largely upon the viewpoint of the leader. Some day our group will take its place in community life along with the rest of the masses, and when it does, we want it to function as a Christian agency for human welfare, even though as a group it is divided into many units. As teachers of useful Christian living we cannot afford to limit our training to an environment of select groups. We want these young people to learn how to associate worthily with the entire community, and if the teacher is inclined to hold himself apart from local needs, the ideal community attitude such as Christ had will become warped and stifled.

Many young people never become interested in world needs because their leaders give little thought to conditions outside of their own environment. We are living in an age of world relationships and world cooperation, and the new generation which we have the privilege of training must be able to take its place in the meeting of world problems through Christian principles. It must be our purpose to show that world fellowship is the essence of the spirit of Christ. We must lead our group into such a fellowship, where there is the spirit of brotherhood with nothing but the friendliest regard for all races. We narrow our minds down to lesson material which is often wholly unrelated to the great busy world with which most of us have little personal contact. To be a world citizen, we should have the mind of a historian, be interested in history, geography, and present conditions and needs all over our great earth.

Knowledge of and Love for Group

Every one who aspires to leadership should have a knowledge of and love for this group of boys and girls. We must know them as they really are through our association with them. This is the reason why a good leader cannot expect to do first-class work when he meets his group only once each week. We have to be with them often in pleasure and in work so that we may learn to know and understand them individually. It is always worth while to meet individual members of our group alone. We can then have an opportunity to draw them out in conversation. It is at such times that invisible bars are let down and we get to know our young friends as they really are. It is our desire to love them, not in a half-hearted way, but whole-heartedly. This means that we are to love them in spite of their youth with its deficiencies. We are to love them better than at any other period of life because of the wonderful possibilities that are present waiting to be nourished. If we love them in this way we will not neglect our duty by them; we will not fail them on Sunday; and we will become helpful companions and friends. Such a love will bind them to us, and we shall have the wonderful joy of being real leaders.

Know How Character Is Developed

To know how to develop character is more important than simply to know how to teach lesson material. Our task is to form Christian personality, to cause growing life to expand into the likeness of Jesus Christ. We have been given the privilege of producing for the world working Christians who will go from our classes out into the world, and there meet the needs as Jesus would meet them if he were here in the flesh. For this work we must know the principles of mental, spiritual, and social growth, as well as of physical development. We must know how character grows out of a widening of natural faculties given to man by God. We are the agents of God at work upon the delicate mechanism of the human soul. We have been given the privilege of assisting in the creation of Christian life through the manipulation of the springs of human life. Hence we are to employ only the best that has been given to us for the work, so that the character of our boys and girls will bloom and flower out into Christlikeness. To become such a leader, a teacher needs years of preparation. It takes study and a great deal of thought, and much patient work. But no one needs to think that because he feels very deficient now, he should defer his duty. No one ever learned to be a helpful friend of these young people who did not associate himself with them. Books will contribute their part, but along with our reading and study, we must spend hours with our students that we may learn to know and to love them as we progress in the knowledge of how best to bring to them the help they most need.

Originality and Resourcefulness

A teacher to be successful and helpful must be original and resourceful. These young people feel the need of help and direction and to their adult friends do they especially look for inspiration and strength. In the making of our programs and in the planning of all our work we have to show ourselves perfectly capable of initiation; we must not have to depend altogether upon written directions. These boys and girls want the qualities of real leadership shown in their own leader, and if they do not discover such qualities in their own group, they are apt to look elsewhere. There are always so many questions in this period of life which crowd themselves to the foreground of the growing mind, and a good leader will desire to answer these questions wisely. It is now that we very often have to bring together all our mental resources that the advice we give may be of the right character. Most people discover that originality and resourcefulness are qualities that are difficult to develop. Most of us do not know how resourceful we are because we never attempt anything unusual. If we tried out new things every day, we should soon find

that this quality has been present all the time and was just waiting to be used.

High Ideals

Of course we take it for granted that a leader will have high ideals, but what we must be especially anxious about is that he have high ideals for every phase of life and that they be kept in the foreground all the time. This means that the ideals to be taught are to be so well grounded in the

The Teacher a Companion

leader that they will govern his actions and not be just held in the mind. We have to be careful to guard against our own weaknesses, for every time they reveal themselves they weaken our influence. It is no easy task to be the hero of our students. When we least expect it, our weaknesses will show themselves. But we must do our best for the sake of those whom we desire to influence. For the same reason, we ought to have regard for the weaknesses of others. As we work with our students let us show them that everyone has certain limitations which are especially hard to overcome. When we see these protruding from the life of some one we admire, we are not to ridicule, but show sympathy and give helpful advice. To do this is the work of a real friend and this is just what these young lives need more than anything else—a real friend who understands and can give help, without the world knowing anything about it. We shall discover that when we least expect it, some thoughtless boy or girl will try to discount some of our ideals for the moment either in expressed thought or action. These are just the times when we must be on our guard to see that there is no compromise made, even if no one will ever know about it.

We are also to show that our ideals are workable and practical in our own life. We should, therefore, take advantage of every opportunity to express them before our boys and girls. Such values as church attendance, prayer, home relationships, etc., need to be carefully made a part of our own life and practiced, both when with or when absent from our group.

Joy and Enthusiasm

These young people demand that we be joyful and enthusiastic in our work. They detest a pessimist, or one who is lifeless in thought and action. They want pep and a joy that will attract. This is the reason we must be ready to laugh at their jokes, to tell a story even better than the one just told by them, and to show ourselves one with them in all things that are right. This attracts youth to us and helps to cement a friendship of appreciation and of confidence. We especially need a joyful religious experience which will be positive in nature because of its effect upon our own lives. Boys and girls do not want religion to be a book of rules, but something that adds beauty to life because of its helpfulness.

Companionship

There is perhaps no more fitting qualification for a teacher and leader than to be companionable with young people. He must be not only a teacher, but a friend who is willing to go to places with the group and who can really enjoy what they enjoy. Our students crave excitement, entertainments, hikes together, parties, etc., and since character is made or marred on such occasions, the teacher friend should be ready to accompany them at such times and enter heartily into the fun. There is no reason to think that because a person is past forty he is past the age for such fun.

Keep Secrets

If any one ever had a secret given away, he will know what it means to youth to be tattled upon. Many young people shun adult leadership, and do things they should not because some former leader revealed secrets that to the boys or girls were very sacred. To be able to keep a secret is one of the fundamentals of friendship and we want to preserve every help we can for our great task. Some one has said that a friend is one before whom we can think aloud. Many boys and girls will open their hearts to a teacher with regard to matters which they hesitate to tell to their parents, and it is at such times that the teacher may be most helpful. Thankful should a leader be if he has won such confidence from his group.

Sympathetic

We must also remember that a friend is sympathetic. Our students are going through some new and wonderful experiences which to them are entirely incomprehensible. A real leader will be sympathetic rather than critical when errors are made, or when crude notions concerning some phase of life are expressed. Often the home, not knowing the real condition of the boy and girl of this age, has been almost brutal through lack of sympathy. The teacher's opportunity comes when he can show that he understands and desires to help.

Sincerity

Be sincere in all things. The students are looking for truth and they have a right to expect to find it in their leaders. They cannot be deceived with insincerity. When we display such a nature, we lose our power of control at once. We must live what we believe, and say what we mean. Often a leader's whole influence is lost when some one of the group discovers that what he thought was true was only a bluff and that the leader had practiced insincerity.

Devotion to Task

We have to show these young people that we are in the work, not just because we have been asked, but because we love them and love the work. These boys and girls want attention. They want to be

The Teacher's Opportunity—A Young Life

liked and admired. They yearn for adult friendship and assistance, and if we prove by our devotion to our task that we are with them because we love them and have a desire to be friendly, we shall be able easily to take our places as their guides and companions. Our chances will then be greatly enlarged for developing in them splendid Christian characters for world work.

Pandita Ramabai

The Uncrowned Queen of India

THERE are few women in the world whose lives have been so full of dramatic periods as was that of the late Pandita Ramabai and there are few Western women who could successfully depict such a life. Flora Robinson Howells, for some years president of Isabella Thoburn College at Lucknow, herself born in India and a personal friend of Ramabai's has, with the assistance of Elisabeth Edland, done this with great sympathy and power in the pageant-play, *The Uncrowned Queen of India.*

Pandita Ramabai was every inch a queen. No government had delegated power to her. She held no official position. Yet no individual could be in her presence and feel that she was less than a queen in power. She was first of all a woman of great learning. The daughter of a Brahmin Shastri and an educated mother, the young girl early proved, under her parents' tutoring, a brilliant student especially of Sanskrit.

From the time she was nine years old until she was sixteen her life was a pilgrimage from one sacred river, mountain and temple to another. During these years of constant traveling she learned the true spirit of Hinduism which Mrs. Howells has clearly impersonated in the pageant. When her father had gold, Ramabai and her family were eagerly welcomed by the priests, but when famine came and their money was gone the priests cursed them and drove them out. Her father, mother and sister died when she was sixteen, and for four years she and her brother knew what it was to be hungry enough to eat leaves from the trees and seeds from bushes.

THIS sketch of the life of Pandita Ramabai may prove helpful to those who intend giving the pageant "Pandita Ramabai, The Uncrowned Queen of India," in connection with the missionary program on India.

The learned teachers of Calcutta examined her in Sanskrit and in the sacred books, and finding her so far advanced they gave her the title Pandita (teacher), which was the first time such an honor had been given to a woman in India.

In 1880, after her brother's death, she married a brilliant barrister who lived only nineteen months. A little daughter, Monorama (heart's joy), now became the Pandita's only solace. During the early years of her daughter's life she lectured on freeing India's womanhood. She formed a society known as the Arya Mahila Somaj in Poona to promote education of women and to discourage child marriage, and in 1883 became a Christian and was baptized.

With the proceeds of the sale of her book she and her little daughter Monorama went to England where she devoted herself to English, science and mathematics. Later she came on to America where she made a thorough study of the Kindergarten. She found in the Kindergarten system a basis for training the women of India to support themselves and be independent.

Upon her return to India, a Brahmin gentleman helped her secure a house wherein she might start a school. She did so, and began with two pupils. The school grew slowly until the great famine broke out in Central Provinces, when Ramabai went to help. There she snatched from a worse fate than starvation three hundred emaciated women and girls.

Her faith and the one hundred acres of land were her only assets for taking care of this multitude of helpless hungry people. Their freedom and their confidence in Ramabai gave them strength. Under her direction they stripped trees of branches and made huts and stripped them of leaves and made roofs. They soon learned from Ramabai how to pray and prayed with her. An American Ramabai Association had been formed and friends in England as well were constantly sending funds which enabled them to build a settlement which this woman of God called Mukti, meaning Salvation.

When a few years later another famine occurred, Ramabai was again found at the center of it receiving all the girls and women possible. She took three hundred with her to Mukti. The older girls of the Salvation Settlement, who themselves such a short time since had been rescued from a similar plight, realized suddenly how much they had gained and how well

Photo by Furness.

Scene from the pageant, "Pandita Ramabai, the Uncrowned Queen of India."

equipped they had become;—they volunteered instantly to become the nurses, teachers, and elder sisters of the needy newcomers.

In these pathetic famine refugees, half starved, frightened, dirty and diseased, they saw a picture of themselves only a few years before. They talked of Salvation Settlement as a bit of heaven on earth.

One wonders what Ramabai would have done and where she would have found such sympathetic and loving teaching, had it not been for her own trained young women who had followed her gladly from the first famine. The entire plant and the vast enterprises it sponsored were built on the faith of one Christian woman.

Probably no woman in India ever understood Hinduism better and certainly no Christian in India understood her new Master better than Ramabai. When she cast off Hinduism she wrapped completely about her the Christian cloak of righteousness. So sure she was that God's hand led her and that he would not fail that she constantly increased her family until, when she died, there were over sixteen hundred in Mukti. The maintenance for this large family came entirely through her faith in prayer.

An important book in Salvation Settlement was the Prayer Book. It had no prayers in it. On the left page of the open book were recorded the days and hours of a special prayer for a special need. On the right side was recorded the day and hour the answer was received.

On the other hand every girl who came to Mukti learned to work with her hands. They learned to make beautiful lace, to till the soil, to cook, to make their clothes. Those who showed special aptitude for it were taught how to care for the sick. Many went out from this Home of Salvation as Bible women and many there are in India today who, through these thousands of Ramabai's women, are hearing of the God of Love "who delighteth not in burnt offering and sacrifice."

Thousands of India's child widows who are only little innocent darling children ten and twelve years old—but far older than their years in experience and sorrow and hopelessness—are hearing from the lips of these women "For of such is the kingdom of heaven."

Wherever these Christian women go to serve there is laid the foundation for the kingdom Jesus loves. These women speak with authority, for once they themselves were "daughters of the gods" doomed to spend their lives in the temple until Ramabai, woman of God, rescued them. Hundreds, too, were little shorn-headed child widows who never smiled until they found in the light of this woman's soul the courage to smile and live.

Ramabai's influence did not die when her body last year was laid to rest beside her daughter Mano. But all over India, as Mrs. Howells brings out in her pageant, girlhood and womanhood are meeting, through Ramabai's women, Jesus, the Light of the World.

Sarabai and Mohini

Following the study of Christian work in India, this dramatic program was written and presented by two high-school freshmen. Their school is sending gifts to the work made vivid by the Indian girls.—*The Editors.*

CHARACTERS:

Indian Girls:

MOHINI—A junior at a Mission School, Madura, now teaching in a little village school.

SARABAI—A graduate of a Mission Hospital, Madura, just come to the same village to nurse.

PLACE—The veranda of a little mud-walled house. A blackboard, one table and one chair.

NOTE: Three or four primary children (second grade in school) may be borrowed for the little school, and for the patient of Sarabai. Their pantomime will add greatly to the effectiveness of the scene.

If the girls will practice dressing in saris beforehand, they may dress themselves while the Leader coaches the children in what is expected of them. School children enter with Mohini. Patient enters later with Leader who gives him his cue to rush forward.

Enter MISS MOHINI, *leading two or three children. She opens her Bible and starts teaching them the Shepherd Psalm. They say two or three verses after her. Presently she closes the book.*

Mohini: Tomorrow we will learn more of that. Now we will have our arithmetic lesson. (*Goes to board and puts on four or five simple sums. Children give answers. Enter Sarabai with a leather school bag or case.*)

Sarabai: Salaam, Mohini. (MOHINI *utters a joyful cry, bows deeply in return. Dismisses class after pointing* SARABAI *to her seat. Goes into house for another chair, sits down by her friend.*)

Mohini: I have sent them home. It was almost three o'clock. Are you visiting here? I have not seen you since we were children together.

Sarabai: No, I have just graduated from a Mission Hospital in Madura. I am sent here to be the nurse for this village. And you?

Mohini: I am a junior at the Mission School in Madura. Strange, that I never saw you there! I teach here this vacation. No school unless I come.

Sarabai: And are you well paid?

Mohini: No pay for me! You see I am a Normal Junior. We must practice to teach.

Sarabai: But why do you teach in *this* place? (*Looks about wonderingly.*)

Mohini: I want to teach poor little children to read and write and know the Bible.

Sarabai: But I see no books.

Mohini: This village is so poor! We have one blackboard. No books, no slates, or pencils.

Sarabai: But doesn't the Government help?

Mohini: They bought me that blackboard. They pay for my shelter. That is all.

Sarabai: But—do you *like* this?

Mohini: Of course I *love it!* (*She rises impetuously and speaks very earnestly.*) These children *must* not grow up ignorant like so many thousands of my people. They must go on, to high school, to normal, to college. They can become Leaders of India! (*Pauses, sits down as though ashamed of her passionate reply, and speaks more quietly.*) There is much need of you here on account of the fever. I have heard that your mission doctor has cured many of the fever. Is that true?

Sarabai: Our mission doctor can cure *anything!* Why, we all love her. She is tiny, but so strong! At six o'clock every day she comes from her bungalow to the hospital. She goes the rounds with the night nurse. At eight she sees the day patients. I myself have helped her to operate from eleven to twelve. At three o'clock she begins to make calls. From five to six she gives out the medicines.

Mohini: But—how does she ever get time to train you?

Sarabai: She *makes* time for us because she loves us. (*Proudly.*) Our little doctor has had the gold medal for service to India. It came from the British government on New Year's Day.

Mohini: (*Very much impressed, rises and makes deep bow.*)

Sarabai: I could brag about her all day—but I have said enough. Tell me about the Mission School.

Mohini: My first day at the Mission School I thought I had entered heaven! It is a lovely white building with beautiful large columns and shrubbery all around it. My people name it "the place of blessing." We have all ages here—little

(Continued on page 235)

He Is the Son of God

A Play for Holy Week, showing the effect of the personality and deeds of Jesus upon a Jewish woman of orthodox training.

By Linwood Taft

ACT I. Scene 1. About a week before the crucifixion of our Lord.

Scene 2. An hour later.

ACT II. The eve of the Passover.

ACT III. Scene 1. Morning of the next day, that of the crucifixion of Jesus.

Scene 2. The afternoon of the same day.

ACT. IV. The day of the resurrection.

SCENE

The stage is set to represent the courtyard of a small house on the street leading to the temple in Jerusalem. The house belongs to Judith, a blind Jewess. The scene remains the same for all four acts. At the rear of the stage is the street wall of the court with an arched gateway at the left of the center. On the right is the side of the house with a doorway near the back. On the left is the unbroken surface of the side of another house. A broad step leads up from the court to the street. A stone bench is placed toward the front of the stage a little to the right of the center.

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CHARACTERS

JUDITH, a blind woman.

ESTHER, her daughter.

SARAH, a bond-servant to Judith.

JOSEPH, her son, recently escaped from the galleys.

CLEON, his friend, a Greek Christian.

ISRAELITE, a rich man, neighbor to Judith, helpless with palsy.

LITTER-BEARERS, two slaves of the Rich Hebrew.

Mob of People, appearing in Act I, Scene 2, and again with the addition of Roman soldiers in Act III, Scene 1.

ACT I

Scene 1. About a week before the crucifixion.

The stage is lighted to represent a bright day in a semi-tropical climate. The light has a brilliant golden quality. Judith is seated on the stone bench. Her attitude denotes extreme dejection and she is weeping. Esther enters from market with a basket of fruit and vegetables.

Judith: And is it you, then, my Esther, returning so soon from the market-place?

Esther: Yes, Mother, but how have you passed the time of my absence? I return to find you sitting here as when I departed. Was not Sarah ready to be as eyes for you? Nay, Mother dear, and are you weeping?

Judith (*nodding in assent*): Do you remember the time, daughter of my heart, three long weary years ago, when we dwelt together in the palace of our fathers with thy brother, Joseph, my first-born, my son, Joseph?

Esther: Yes, Mother, and well do I recall the sad day when he was taken away from us and we came to live here in this simple house near to the temple. Is that why you weep? And why was Joseph carried away by the soldiers?

Judith: What can one do but weep at the memory of those happier times? How it all comes back as the Feast of the Passover approaches! The Romans, may the curse of the widow's God follow them, snatched away my son on the very eve of the Passover. Listen, Esther, you were but a child then and I had no mind to darken your young life by ideas of revenge for injustice, but you are grown now and it is meet that you should know what our house has suffered at the hands of these Romans. It is meet, also, that you be instructed in revenge. Hear, then, and mark well my words. Three years ago, Joseph, a mere youth was walking along the street when he was rudely jostled by a young Roman. Being but

young and of high spirit Joseph resented the affront with voice and hand and then, remembering my warnings against quarrels on the street, came running home to tell me of his indiscretion. He had barely reached the doorway when a band of soldiers came and took him away. (*She falls into a reverie.*)

Esther: But surely, Mother, since the Roman was the aggressor—

Judith: Yes, you may well say "since the Roman was the aggressor," but Joseph was a Jew and when had a Jew any rights as against a Roman!

Esther: But surely upon trial our Joseph was set free?

Judith: Trial, say you! Trial! Think you he was given trial? Nay, although I prayed the Governor, on my knees, to bring him to trial yet was he sent away unheard to the galleys. More than that, for my presumption in appealing to the Governor we were required to pay so heavy a fine that it absorbed almost our entire estate. That is why we live here so poorly, with only one servant, who formerly lived in a palace. Had it been an ordinary Roman we might have escaped, but this one was of noble kin and his family was close to the Governor, so we suffered with no redress. Woe is me! Now you know why the Romans are hateful in my sight and why I pray daily for their destruction. A Jew may not kill, but he may avenge wrong!

Esther: But may not Joseph be pardoned, or even escape, and return to us?

Judith: That were a vain hope, I fear. A year at the oars is an average rower's life. Our beloved Joseph, a mere youth not yet come to his full strength, has been gone for three long years. Nay, there is little to hope for there. Still, the Passover must be kept in the house of the faithful. These followers of the Nazarene are becoming so numerous that it behooves the faithful to be exact in keeping every letter of the law. (*She clasps her hands as a signal for the servant.*)

Esther: Hate you then the followers of the Nazarene so bitterly, Mother, and why?

Judith: Next to the Romans, my child, for are they not undermining the faith of the prophets as Rome has taken away the liberties of the faithful? (*To Sarah who has entered.*) Lead me within, my good Sarah. We must prepare for the Holy Feast and those without eyes must needs use the eyes of others. (*Judith and Sarah enter the house.*)

Esther (*seated*): Indeed, I was but a child and yet how clearly it all comes back as I hear it retold. Joseph, my playmate and protector, taken away from a life of ease and sent to the galleys! Yet he was strong, though slight. May it not be that he—(*She slips from the bench to her knees, and raises her arms in supplication.*) God of our fathers! Hear my prayer for our lost one. Keep him, and guard him, and—(*A quick knock is heard at the gateway. Esther rises, half-frightened.*) Who is there?

Joseph (*without*): If this be the house of the blind Judith, open, I pray you. (*Esther hesitates.*) Peace be with you, and within this house.

Esther (*unlatching the gate and stepping back*): Enter, in Jehovah's name. (*The door is opened and Joseph and Cleon enter, closing the door behind them.*)

Joseph: The peace of Jehovah be with you.

Esther: And to you, peace, and welcome. (*They look at each other, Joseph somewhat awkwardly, Esther with a growing light in her eyes.*) Joseph! Brother! Praise to the God of Abraham who has preserved you.

Joseph: Praise be to him! Also is praise due to this, my friend. Esther, this is Cleon, of Piræus, my friend and preserver, my guide and counsellor.

Esther (*with a deep reverence*): Peace be with you, and the gratitude of those who were bereft.

Cleon: Nay, no thanks. He has been like a brother to me and is indeed a brother in faith.

Esther: A brother in faith?

Joseph: Yes, Esther. Our galley was wrecked and we were washed ashore upheld by the oars to which we were chained. We were ministered unto and clothed by the Nazarene who walked by the sea with the Twelve. O, my Esther, to see him, to be with him, is to know that he is the Messiah, the promised one of Israel.

Esther: Then you are—

Joseph (*interrupting*): But where is our mother? I am desolate until I have received her welcome and her blessing.

Esther: But, Joseph, you said,—this man of Galilee,—can it be that you are—

Joseph: Are what, Esther, and why are you so strange?

Esther: Can it be that you accept this son of a carpenter as the Messiah, that *you* are a follower of the Nazarene?

Joseph: Of a verity, yes. My good Cleon here paved the way for it while we were in the galleys. As he could, without being seen by the officers he, being strong and of man's stature, slipped to me food from his portion. I marvelled much that the strong should give of his meager portion to the weak, but after we were miraculously saved from the wrecked trireme he told me it was done as to a brother through the teaching of Jesus of Nazareth. Then after being ministered unto and clothed by this same Nazarene, and seeing the wonders he wrought, how could I doubt that in him is the prophecy fulfilled? Yea, even our escape in itself was a miracle. After all that one needs must believe him the Messiah.

Esther: Then must you not see our mother until I have had time to prepare her.

Joseph: Prepare her? For what?

Esther: Your being a follower of this Nazarene. But shortly before you entered she invoked the wrath of the God of our fathers upon them for undermining the belief of the faithful.

Joseph: But how can she feel thus toward the one promised by our own prophets?

Esther: She believes not so. The rulers of the temple hold him to be but an impostor and our mother was ever guided by their teachings.

Cleon: Know you, fair Esther, has Jesus yet come to Jerusalem? It was rumored that he would appear in the temple daily and I would see him again.

Esther: I know not. Although we live here by the temple yet we live quietly, and my mother hardly allows the name of Jesus to be spoken in the house.

Cleon: Then will I go out to the city gate for news of him. Go you with me, my friend?

Joseph: I—without seeing my mother?

Esther: Yes, brother, go; but come again in an hour. In that time I will have prepared her for your return. (*The curtain falls as Joseph and Cleon turn toward the outer door.*)

Scene 2. An Hour Later

The scene and the lights remain the same as in Scene 1. Judith and Sarah enter from the house as the curtain rises.

Judith: You are a faithful servant, my good Sarah. Without your aid I should indeed be helpless. How quickly has the house been put in order! Each day, from now until the Sacred Feast, will have its own appointed act of preparation. So shall every detail of the law meet with due observance. Come, I will sit here, and do you open the upper leaf of the door that we may be refreshed by the breezes from the mount beyond the city walls. (*As Sarah opens the door a dim confusion of voices is heard. She leans out to learn the reason and then looks quickly at Judith.*)

Sarah: Shall I close the door again, Mistress?

Judith: No. But can you see the reason of the clamor? It sounds not like the howlings of an angry mob.

Sarah: It is but a group coming to the temple. (*The noise grows louder. The Rich Hebrew passes from the right in his litter. Sarah opens the lower leaf of the door.*)

Judith: Surely not. Worshipers going to the temple go sedately and with quiet dignity, not with shouting and clamor of voices.

Sarah (*looking out and from time to time turning to tell Judith of the progress of events*): They are following a man. A gentle-faced man. There he goes into the gate of the temple. (*The mob begins to collect in the street at the left of the doorway. Many come from the right and join the crowd which can be seen moving about in the street. Sarah watches the scene, fascinated. Judith starts up with a gesture of inquiry as the clamor becomes louder. Individual voices become distinguishable. They indicate excitement, as over an accident, but not ill-nature. "Don't crowd so! There's room for all of us once we get inside the gate." "Oh, for shame! Who upset the old man's litter?" "Don't trample on him! Make way!" "Make way!" The noise is suddenly hushed and the crowd moves back a little.*) They will leave him there, I suppose. No, the man turns from the gate of the temple. He rebukes the careless ones. Now he is bidding them make way. Will he go to the aid of the stricken one? Yes. I can see now! It is the rich old man from the next street, the one who speaks to you in passing, he who is so long helpless with the palsy. Will the stranger repair the harm that the crowd has done? No. He stops some paces away. What does the man mean? He lifts his hands as though in blessing. A curse on the rabble! They crowd in so one can see nothing! (*Voices from the street are again heard. "A wonder!" "A wonder!" "A wonder!" During this time Judith has risen and felt her way nearer until now she stands beside Sarah near the door. The noise of voices is resumed but greatly moderated and the crowd gradually moves off to the left as the voices diminish and finally are no longer heard.*) Mistress! The old man is standing and is walking this way as the slaves carry the broken litter. What can have happened? Speak, Mistress, he is even now approaching. Inquire of him concerning what has passed.

Judith: Peace be with you, Prince of Israel. (*As she speaks the Israelite is seen in the street through the open door. His slaves carry pieces of the broken litter or the rugs with which it was draped. He stops and speaks to Judith.*)

Israelite: And to you, also, Judith, peace and prosperity.

Judith: My maiden here—I have no eyes save hers—tells me a wonder has but now been worked upon thee.

Israelite: Yes. As the Nazarene stood before me and blessed me, new life flowed into these withering limbs of mine and I stood upon my feet again, and now

walk for the first time in many years. I had thought to reproach him for the carelessness of his followers, but I was speechless with amazement at the impulse of life that came to me and I was still struggling for words when he said, "Go in peace, forgiving these their trespass as thy trespasses are forgiven thee!"

Judith: What prophet and miracle worker is this who thus heals strangers by the magic of his word? Did you not follow to ask?

Israelite: No, the crowd was too great. A young Hebrew listened to my eager questions just long enough to reply.

Judith: Did he say one of the prophets? Elias?

Israelite: He said, "Jesus, of Nazareth."

Judith: But the leaders in the synagogue say that this Jesus of Nazareth is an impostor, a dealer with spirits of evil.

Israelite (*slowly, and as though convinced in spite of the training of a lifetime*): So have *I* said. May the God of Abraham, of Isaac, and of Jacob have mercy upon me! Now I *know*. This *is* the *Son of God!* (*He turns and passes with his face raised, exalted as by a vision of glory. Sarah leads Judith back to the seat. They are silent a moment at what has transpired.*)

Judith (*visibly shaken and awestruck*): The Son of God! Can it be possible that the rulers of the temple are at fault? No, it cannot be. He is known to be the son of a poor carpenter, a Nazarene. Yet, if it could be—and the healing of that Prince of Israel—surely no common man could work such a miracle. Have I forgotten the teachings of my fathers? Did they speak of such a prophet or teacher? No, none, except the Messiah. He restored strength to the palsied. Could he—restore—sight to the—blind? Ah me, and if he could of what avail to me? No son to look upon with love! The palace of my fathers desecrated by aliens! Only this poor house and my Esther left to gladden my sight. Woe is me. Woe is me. (*Sarah has come and knelt in sympathy by the sorrowing Judith at the mention of the restored sight. As Judith finishes speaking Esther comes in hurriedly from the house and kneels at Judith's other side. Judith puts out her hand uncertainly. It rests finally upon Esther's head.*) Esther! Is it you? Why, you are trembling! Did you see but now the healing of our rich neighbor as the crowd went into the temple?

Esther: No, dear mother, I have been all the time within trying to devise a way to tell thee—

Judith (*calm again*): Tell me? What hast thou to tell that is of such moment that a special form must be invented for the telling?

Esther: To tell thee that Joseph—

Judith (*agitated again immediately*): Joseph! And what of him?

Esther: That Joseph has returned—(*Judith starts up between the two kneeling girls, her hands at her heart, saying "Returned?" Sarah lifts her hands in an attitude of praise and thanksgiving. Esther finishes hurriedly as the curtain begins to fall*) has returned a *follower of the Nazarene!*

Judith (*repeating in amazement as the curtain falls*): Returned! A follower of the Nazarene?

ACT II

The Eve of the Passover

Scene. *The scene remains the same but it is now evening and the stage is lighted by bright moonlight. Soon after the curtain rises Judith enters from the house and remains unseen near the door. She expresses in pose and gesture the emotions excited by what she hears of Jesus's works of Healing. Esther and Joseph are seated on the bench. As the curtain rises a knock is heard at the street door. Joseph opens it and admits Cleon.*

Joseph (*clasping Cleon lightly in his arms in welcome*): Welcome, good friend. Where have you been these days past since we returned?

Esther (*greeting Cleon with a low courtesy*): Did you find news of this Jesus of Nazareth as you hoped to do?

Cleon: Of a truth, yes. And these days since I left here have been spent in Bethany following him afar off and marveling at the wonders he has brought to pass.

Esther: My mother's bond-maiden, Sarah, has but now finished telling of a wonder wrought by him upon a Jewish neighbor of ours here in this street near the temple gate today.

Joseph: Did you witness this extraordinary act of healing, friend Cleon?

Cleon: Yes, and many other wonders done during the days since we came. Most wonderful of all, to me, was the first entry into the city on the day of our arrival. It seemed as though the whole city had gone out to welcome him in honor and joy.

Esther: Tell us.

Cleon: When I left here I found the streets filled with people all going to the city gates leading to the Mount of Olives. I asked whither they went and for what purpose. They answered many things; one said, "We seek the Messiah long promised by the prophets;" another, "The low-born Nazarene cometh to proclaim himself King of the Jews;" another, "We lead this blind one to be cured by the worker of wonders;" still another whispered in my ear, "I go to worship the Son of God, for I have seen his marvelous works and believe in him." I went with the crowd out to the hillside beyond the city gates. There we were met by another mass of people following behind Jesus who was riding on an ass covered with rich robes. Some of the people were casting their garments and branches torn from the trees on the ground in front of him. Others waved branches in the air and shouted, "Hosanna to the Son of David: Blessed is he that cometh in the name of the Lord: Hosanna in the highest." As the two masses of people met, the progress of Jesus was halted for a moment. Those who had spoken to me in the city took advantage of the pause to push their blind companion to the front of the crowd. He fell upon his knees and called aloud. Then a strange thing came to pass. Although his voice had been drowned by the shouts of the multitude yet did Jesus turn to him and, silencing the tumult with a gesture, say, "Who called upon me?" The poor blind man could only gasp, "Master! Master!" Jesus said to him, "Thou hast seen by faith. See now with the vision of this world. Thy sins are forgiven thee."

Esther (*Judith, in the background, starts forward but retreats again at Cleon's answer*): And was his sight restored?

Cleon: I know not. At that moment the crowd moved forward again and I was carried along with it. I saw the cleansing of the temple and then followed the Master to Bethany where I have been since then. Many wonders have I seen but nothing like the entry into Jerusalem.

Joseph (*he has listened moodily, depressed by great sorrow*): Yes. Such glory could not, however, last. I have just seen that same multitude which so recently proclaimed Jesus the Messiah revile and mock him as he was led captive to the house of the high priest! Betrayed by his own disciple!

Cleon: Arrested!

Esther: Betrayed?

Joseph: Yes, betrayed by that Judas, called Iscariot, who is one of his own chosen followers! Arrested by Roman soldiers accompanied by priests of the temple!

Esther: Surely not the priests—

Joseph: Surely so. I have but just escaped out of the crowd that collected as soon as the news became known.

Cleon: Tell us clearly, beloved, how do you know this sorrowful news is true?

Joseph: Early this evening I followed Jesus and some of the twelve into the Mount of Olives that is without the city gate. I watched from a distance as the disciples slept and Jesus prayed. Soon came the soldiers and priests led by Judas who drew near unto Jesus as though to kiss him. Jesus said, "Judas, betrayest thou the Son of man with a kiss?" One who stood near, when he saw the soldiers, asked of Jesus if he should smite with the sword. Another, more impulsive, struck at a servant of the high priest and cut off his ear. Jesus, seeing this, spoke a word to the servant and the ear was restored as before. Then the soldiers and priests led him away captive as I have said. Woe to Jerusalem! Woe to the children of Israel! The chosen one is betrayed by his own people! (*They bow their heads in an agony of shame and sorrow as the curtain falls.*)

ACT III

Scene 1

Scene. *The stage setting remains unchanged. It is now early morning of the day of the crucifixion. At the beginning of the scene the stage is lighted by the cold gray light of dawn, which gradually changes to a rosy glow before Judith and Esther follow the crowd to Calvary. The stage is vacant when the curtain rises, but Judith soon enters followed by Esther. Judith is excited and almost hysterical with turmoil of mind and lack of sleep.*

Esther: I pray you, Mother, sit upon the bench and rest your weary limbs. Indeed I fear greatly that you will be ill.

Judith: Of what avail to rest the body when the mind is filled with unrest? If you are weary go within to your couch. I will stay here alone with my doubts and fears.

Esther: Think not that I will leave you in your time of trouble. Besides, I slept until two hours since. It is you that need sleep after a night of watching. Please go within. This matter of the Nazarene is not so pressing that you must make yourself ill puzzling over it.

Judith: I know. I know. And yet what if our temple rulers are all wrong and he is the one foretold by the prophets? What a glorious thing to see these accursed Romans put down and to know that there is a King in Israel! But no, I have studied the Scriptures from my youth, as a woman may, and I remember no mention of a kingly Nazarene. Hold! Did not Joseph see the ear of the high priest's servant restored? Still, that is the work of a great physician rather than of a king, and no king of the Jews would allow himself to be taken prisoner and led through the streets by Roman soldiers. He must be an impostor! We shall soon hear the last of him. What did Cleon say of the blind man? (*As she talks Judith has walked restlessly up*

and down, and Ester, to protect her from falling, has been forced to guide her.)

Esther: He didn't know what happened. The man was lost in the crowd.

Judith: To have one's sight restored! That would indeed be happiness beyond compare, especially since our Joseph is home again. Tell me, Esther, does he really believe this Jesus to be the Messiah?

Esther: Yes, so he says, and he is overwhelmed with agony at his captivity.

Judith: How could he so soon forget the faith of his fathers?

Esther: Remember his miraculous preservation and his friendship for Cleon who is a follower of Jesus.

Judith: Yes, and it is easy for the young to change their faith, but the old are too firmly grounded in their beliefs to be easily persuaded. How can the teachings of all our prophets and elders be at fault? Am I not the daughter of a long line of princes and rabbis? How then am I to accept one not clearly promised by them? *(Esther has finally led Judith to the bench and seated her. They remain silent a moment and the sound of footsteps in the street become plainly audible. It is evident that many people are passing but no voices are heard. There is something ominous in the lack of clamor.)* Esther! What is it? What does it mean? It sounds as though they take the way to Golgotha! Look out and see! *(Esther opens the upper half of the door into the street. A crowd of people are seen passing. A large wooden cross, evidently carried on a man's shoulders, is seen to pass slowly by. The helmets of Roman soldiers are seen around it, but the person carrying the cross is not seen because of the crowd. Esther reaches out and touches one of the mob who stops by the doorway.*

Esther: What is this? Who goes yonder bearing the cross? *(The one stopped shrugs his shoulders and replies indifferently, "The Nazarene. He who claimed to be the Son of God. We go to Golgotha with him." He joins the passing crowd again. Esther closes the door and returns to Judith, who has risen as she hears the voices at the door. For a moment nothing is heard save the steady tramping of the feet of the passing crowd. The sound soon diminishes and finally ceases.)*

Judith *(all of her earlier agitation has returned)*: Esther! Did I hear aright? What said the one to whom you spoke?

Esther: He said it was the Nazarene who carried the cross and that they were taking him to Golgotha.

Judith: They go to crucify him! What, then, if he be the Son of God? Who has had courage to condemn this worker of wonders? Perhaps he but awaits the proper moment to declare himself and confound the Romans! Esther, I must follow and know what befalls.

Esther: Surely you will not venture out on such a day, when all the rabble of the city is abroad.

Judith: I must. Something stronger than my own will impels me. It will not be denied.

Esther: But wait until I call Joseph. He will persuade you.

Judith: On your love for me, no.

Esther: Indeed it is unsafe to be on the streets at such a time. He could protect you.

Judith: No. Joseph must not be called. Do you not remember how bitterly he spoke last night when telling of the arrest of Jesus? Would you tell him of this over-prompt execution?

Esther: No. Yet it is unsafe to venture out.

Judith: Unsafe it may be, yet must I go.

Esther: Then I, too, must go.

Judith: As you will. Go within and get wraps. If veiled we shall escape overmuch notice. *(Esther goes into the house and returns immediately with the wraps which are used to drape the head. She helps Judith adjust hers and then arranges her own, veiling much of her face. They go out into the street which is now empty, closing the door behind them as the curtain falls.)*

SCENE 2

Later in the same day. It is the hour of the crucifixion. The curtain rises on a vacant stage. There is very little light although it is day. Joseph and Cleon enter hurriedly through the street door. Joseph looks about and calls.

Joseph: Mother! Esther! Sarah! Sarah! *(Sarah enters from the house in great terror.)*

Sarah: Master! What is it? Why has it turned dark in the middle of the day? We shall all be destroyed! Do not leave me alone again.

Joseph: Alone? Are not my mother and sister within?

Sarah: Alas, no. These two hours since it became dark have I lain hidden in the innermost room of the house afraid to move.

Joseph: Control your fears, you foolish girl. If ill were to have overtaken you it would not have waited this long to appear. Where are your mistress and Esther?

Sarah: How can I know? They left early this morning before the darkness came upon us. Will the sun ever shine again, Master?

Joseph: Tell me, where did your mistress go?

Sarah: Indeed, I know not. They were gone before I awoke.

Joseph: You did not waken until after they were gone? What do you mean? Have you been unfaithful to your duty?

Cleon: Softly, my good friend. Let me speak to this frightened one. Tell us clearly what you know of the mistress since we were here last night.

Sarah: My mistress was here by the door and heard all your talk of Jesus of Nazareth. She had, during the day, spoken to our rich neighbor who was cured of his palsy. Never have I seen her so distressed since you were taken away.

Joseph: Distressed? Why?

Sarah: She didn't say. She couldn't sleep but kept me near her all the night. She walked up and down her chamber wringing her hands and murmuring to herself about what she had heard you tell of the wonders that have come to pass. From time to time she would have me tell her again all that happened here in the street. Then she would begin walking again, wringing her hands and speaking brokenly of her blindness, the cure of our neighbor, the anger and contempt of the priests of the temple, the possibility that Jesus of Nazareth might be the Messiah promised by the prophets, and then again of her blindness. Near morning, just before it was time for the sun to appear, Esther came and persuaded her to lie down. They sent me to my bed saying they would call me when I was needed. Indeed, I didn't intend to sleep, but after being awake all the night I could not help it.

Joseph: There is no blame to thee, Sarah. One must sleep after a night of watching. Yet be more exact in thy duty in the future. The blindness of your mistress demands constant care. If I only knew the way they went I could go and bring them again. Good friend *(turning to Cleon)*, where had you been before you joined me here by our door but now?

Cleon: Alas, I had been witnessing that great tragedy at Calvary. The Son of God betrayed and crucified by his chosen people!

Joseph: Yes. I was there and saw it even to the casting of lots for his garments.

Cleon: Did you hear what he said to the thief on the cross?

Joseph: No. The press of people was too great for me to get near. What was it?

Cleon: One thief reviled and mocked Jesus. The other reproved him and appealed to Jesus for comfort. Jesus replied: "Today shalt thou be with me in paradise."

Joseph: One thing only could I hear. That was the cry with which he commended his soul to God. Then I feared the end of all things had come and hurried home to see how my mother and Esther had fared. I had been out since the first hour of the day, leaving quietly so that they might not be disturbed. Now they are gone and no one knows what may have happened to them in this awful darkness.

Cleon: Be of good cheer. God will protect his own. Even in this hour of darkness and desolation your loved ones will come safely home. Your own marvelous preservation from the sea is an earnest of it.

Joseph: I know. And yet, a blind woman and a young girl abroad when all the evil in the world seems to be let loose! What could have come over my mother? She has always preferred to stay quietly within. She would hardly go for a walk, preferring to take what exercise she could here. Now—*(As Joseph is speaking Esther opens the street door and leads Judith within. Judith walks slowly and sadly with drooping head and signs of extreme weariness. The light has been growing brighter for some time and as Judith enters, a radiance, as when the sun comes from behind a cloud, illumines the street and the courtyard.)* Mother! Esther! Why are you abroad on this day of all evil? Has any harm befallen you? Speak, I pray you.

Judith *(without answering him)*: Lead me within, Esther, my strength fails.

Joseph: Mother! What has happened? You are ill. *(As he speaks he hastens to help support Judith.)*

Judith: Yes, sick at heart and burdened in mind past all endurance.

Joseph: Where have you been all the day and what ill has overtaken you? You were over-brave to venture out on such a day. Where have you been?

Esther: Early this morning when the crowd passed we followed them and have been on the hill all the hours since, watching and waiting. Even now I had difficulty in persuading her to return.

Judith: Aye, watching and waiting for the Nazarene to proclaim himself King of the Jews and establish his kingdom among us. But he came not as a king and his life as we know it has not been kingly. And now death has put an end to our dream of deliverance through the royal power of a king. The Messiah long promised of the prophets is still to come.

Joseph: No royal power? No! not royal but divine. Only the power of God could have so darkened the light of the sun and rent in twain the veil of the temple when the Son of God was sacrificed by the ignorance and bigotry of his chosen people.

CURTAIN

ACT IV

The scene remains the same. It is now the morning of the Resurrection Day and the sun is shining brightly. The courtyard has been made bright and cheerful by the addition of tubs of flowering vines and plants and great bunches of blossoms and greenery that Sarah is arranging. As the curtain rises Joseph is questioning Sarah.

Joseph: Has my mother arisen yet, Sarah?

Sarah: Aye, these two hours.

Joseph: Is she within?

Sarah (*she shakes her head in negation*): No.

Joseph: Not within? Where then?

Sarah: In the garden of that good man where the crucified Nazarene is entombed.

Joseph: Abroad, and alone? Have you then been negligent of your duty again? Why did you not call me to accompany her?

Sarah: She is not alone. Esther guided her.

Joseph: But why was I not called? These two days past has she been strange and unlike herself. You should have awakened me if she had business abroad.

Sarah: She made me promise not to disturb you.

Joseph: But why should she go to the tomb of the Nazarene? She would not acknowledge him to be the Messiah.

Sarah: Since the eve of the Passover she has hardly eaten or slept. She has been like one distracted, moving restlessly about and asking always for news of what was happening in the city. Yesterday she bade me go out and inquire as to the disposal of the body of the Nazarene. Indeed, she thinks and talks of nothing but him. Was he truly the Son of God?

Joseph: Aye, so I believed, and do still believe. In his own good time we will understand what now is hidden in pain and sorrow. But my mother?

Sarah: It was not easy to find the answer to her request. The people of the city seemed to have forgotten him already in their thirst for new excitement. Finally I heard a rumor of this good man, Joseph, and went to his house. He had the body there in a fine new tomb. When I returned and told her she wanted to go at once to the place. Late in the day as it was she would have gone but for the Roman guards. When she heard of them she agreed to wait.

Joseph: Guards? Where?

Sarah: At the tomb of the Nazarene. It was sealed with the great seal of the governor and two soldiers were placed to guard it. Nevertheless this morning early my mistress arose and, taking Esther as guide, went out to the tomb.

Joseph: What madness is this? Surely an evil spirit has entered into my mother's body and drives her restlessly about.

Sarah: And yet this morning for the first time in many days did she seem calm and cheerful again. Indeed, it was as though a great light illumined her spirit so that it shone out through her sightless eyes. She bade me dress the court as for a festival against the time of her return. It seemed as though she knew of something wonderful that was about to happen. I almost believe that our days of sadness are over and that happiness will be our lot from this time forth.

Joseph: Oh, that it might be so! Since they crucified the Son of God I have been able to see no ray of light or of hope for the children of Israel.

Sarah: This surely has been a house of sorrow and tribulation for the past few days. Yet the mistress was cheerful again this morning although determined to visit the Nazarene's tomb. Everything had to give way to her, even the protests of Esther, but yet she was calm and serene.

Joseph: This decking of the house seems mockery in view of the events of the past few days. You said that my mother ordered that it be done?

Sarah: Yes, explicitly, with a decision not to be questioned. (*A knock at the outer door is heard. It is repeated impatiently.*)

Cleon (*without*): Open quickly. I have news of wonderful import. (*Joseph has motioned for Sarah who hurries to open the door as Cleon speaks. He enters excitedly and goes to Joseph without formal greeting.*) What think you of this, my friend? As I entered the city but now, I was met by some women who cried, "He is risen. The Son of God is risen from the dead." I tried to question them but they hurried on.

Joseph: Can it be true, think you, Cleon?

Cleon: Undoubtedly. And now I remember what he said one day in Bethany to his followers. This greatest of miracles explains it, but we were too dull to understand at the time.

Joseph: What did he say?

Cleon: He said that he must surely leave them but that in three days he would come again bringing with him the Holy Spirit, the Comforter, who should abide with them always. Is not this the third day, and how else could he return except by resurrection from the dead?

Joseph: This, then, was the reason for the guard at the tomb?

Cleon: Yes. The Romans were afraid lest friends should steal away the body and then proclaim the promised resurrection.

Joseph: And may not that have happened in spite of the guard? Oh, that my mother and Esther were here that I might go out and see for myself. But something may have befallen them and I must not be absent in case they should need me.

Cleon: Your mother and Esther? Are they not here?

Joseph: No. As on the day of the crucifixion, they went out early in the morning. They did, however, leave word this time where they were going.

Cleon: And where did they go?

Joseph: To the garden of Joseph where the body of Jesus was entombed.

Cleon: What does she there?

Joseph: I know not. Sarah says she went out exalted as though by a vision denied to us who see. (*As he speaks the outer door is opened and Judith enters but remains standing on the step. She is upright and glorified, seeing now not only with the eyes of the spirit but with the eyes of the world as well. She holds clasped in her arms a great sheaf of lilies. Behind her is Esther carrying a profusion of flowers. A bright light illumines Judith.*)

Judith: Woe to Jerusalem! Woe to the leaders of Israel! Today has the Holy One whom they rejected and crucified risen from the dead and now shall they

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"He Is the Son of God" as performed by the Pilgrim Players of Evanston, Ill.
Left to right—Cleon, Joseph, Judith, Esther and Maid

The Young People's Society

Its Place in a Correlated Program of Religious Education

By Frank E. Duddy

TIME was when the family developed the membership out of which the church was made. It could be said with reasonable certainty anywhere in a given community, "Mr. Black's children will one day be the strong members that the parents are now." That cannot be said today, at least not with the same degree of assurance. Why? In those days the homes where children were nurtured in a religious way were in the majority and children grew up in the church. Today the homes where children are nurtured religiously are strikingly scarce. Accordingly, the family as a rule is not an institution for training young people in religious ways, much less educating them to the idea of responsibility toward the church.

The Church Reconsecrated

There is then only one organization upon which we can call for assistance in the matter of training the young for conscientious church membership, and that organization is the church. Before the church, however, can undertake so herculean a task there is need that her spirit be reconsecrated to the task. Its accomplishment demands the putting away of some of the familiar methods, the giving over of outworn ideals and the using of better and more modern approaches to the ends desired. All this demands a reconsecration of the spirit of the church. To put away cherished methods even though comparatively useless causes a pang of regret; to give over ideals, no matter how outworn, is seemingly to lose headway; and to set forth on new roads to the end desired requires dauntless purpose and the far vision.

When Robert Raikes founded the Sunday school it was primarily with the intention of giving religious instruction to the waifs of the street. The institution has passed through many changes since that time; instead of giving instruction to the children of the streets it has become the teacher of the children of the church. These conditions then place a tremendous responsibility upon the church, and in order that this task may be met and performed adequately, economy of time and effort must be practised.

Such economy is possible only if the educational program of the church is thoroughly planned and correlated. There can be little overlapping in the work of the various organizations because the field to be covered is too large in span to permit of effort being expended twice in one place. Very likely there will be some duplication of instruction, but this should only be to the extent necessary to connect one piece of instruction with the next.

The organizations of the church which need a revision of program in order that their work may be correlated are, the school, the young people's societies (Christian Endeavor, Epworth League, B. Y. P. U., etc.) and the adult clubs. The impression that these are diverse, unrelated organizations is wrong and one that should be dissipated before it does more harm than it has already done.

At present the divisions of the church school are known as departments. For convenience' sake let us suppose that there are two main divisions, the elementary and the senior, the former being for those in the sixth grade and below, the latter for those of junior high-school age and above. The elementary school should teach, in the grades from the kindergarten through the sixth year, such subjects as the following: God as our Father, God's loyal children, Jesus' way of love and service, characters of the first eight books of the Bible, the kings and the prophets, the life and works of Jesus, the story of the Christian apostles and their missionary enterprises, characters who have helped make the church of history. The natural result of such a course carefully pursued should fit the child for church membership; as a church member his attention should be directed to other subjects such as those covered in the senior school: the story of our Bible, circumstances surrounding the writing of the various books, etc.; a more extensive life of Jesus, high water marks in the development of Christian history, Christian principles applied to the modern conduct of life. Beyond these subjects the adult classes can find time for inquiry into the various religions of the world, a history of missions, discussion of the parts of our faith and belief, interpretations of the Bible.

Here is an outline of study courses upon which to build the educational program of the church. Every club, society or other organization including the church school must have as its aim the development of some phase of this program if the entire educational work is to be correlated. The field of interest of each group or club should not be a matter of happen-so but of definite plan and foresight. The minister, or the educational director, or the deacons, whoever has in hand the matter of formulating such a program, should be able to say to any organization in the church, "*This* work must be done and we are depending upon this society to do it."

Many churches have sufficient material for the formation of three young people's societies, junior, intermediate and senior, but an average of two seems to prevail, intermediate and senior. How may the work of an intermediate society be made to fit into the entire educational scheme of a church? Let us glance at the probable membership of such a society. The members range in age from twelve to fifteen, boys and girls in the seventh and eighth grades, and freshman and sophomore high-school classes, or in junior high-school, young folks just approaching church membership and those who have just become members of the church. To these young people the various denominations present a series of Sunday evening subjects with the injunction that they are to be prepared carefully, discussed fully, and prayed over. We will suppose a young people's adviser is in charge; here then is a great opportunity for instruction in prayer, and the discussion of Christian themes. It is an acknowledged fact that boys and girls twelve to fifteen years of age cannot go into a discussion exhaustively; the superintendent should be ready with a supplementary course of ten or fifteen-minute talks week by week, of strong characters from religious history, interesting sidelights on the Bible, the romantic side of missions. There may seem to be a bit of over-lapping with some of the school curricula, but ingenuity will point out phases of such subjects that cannot be touched in the school for lack of time. The principal contribution that the intermediate society will make toward the general program will be a development of the power to express verbally one's ideas and beliefs. If the church expects to maintain itself in the world this power in its members is absolutely essential.

The Young People's Responsibility

The senior society receives the graduates of the intermediate society and the expressional work should be continued among these older young people, juniors and seniors in high school, men and women in business, those out of college. There is room here and demand too for the careful supervision of a superintendent or adviser. The senior society should be the place where young people receive the strongest conception of their responsibility toward the church. The intermediate school and society have been bringing to the young people the ideas of responsible church membership; the senior society is the place where positive enlistment of workers can and should take place. The superintendent of such an organization

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Denominational News for February

Reformed Church in the United States

THE Philip Schaff Memorial Committee, in cooperation with the Publication and Sunday School Board of the Reformed Church, is erecting a thirteen story office building in Philadelphia in honor of the great services of Dr. Philip Schaff. The building will adjoin the present seven-story office building of the Board and the two buildings will be connected and operated as one.

On the first floor of the new building there will be an auditorium with a gallery, seating seven hundred people. A distinctive feature will be the large windows, one emphasizing education, another commemorating the work of the American Bible Revision Committee, of which Dr. Schaff was the organizer and the President and who raised nearly fifty thousand dollars for its expenses. A third window will set forth the progress of Federation and Christian unity from the meeting of the Evangelical Alliance held in New York in 1873, brought to this country largely through the efforts of Dr. Philip Schaff, to various family groups of Federations, up to the present Federal Council of the Churches of Christ in America.

Dr. Henry Sloane Coffin, Pastor of the Madison Avenue Presbyterian Church, New York, is President of the Philip Schaff Memorial Committee, and Dr. Rufus W. Miller, Secretary of the Publication and Sunday School Board of the Reformed Church, is Secretary. More than one hundred eminent scholars and men of affairs in America, Great Britain and Europe are members of the Committee: such men as Dr. George Alexander, President of the Board of Foreign Missions of the Presbyterian Church; Dr. David J. Burrell, Pastor of the Marble Collegiate Church, New York; Cornelius Woelfkin, D.D., G. U. Wenner, D.D., William Jay Schieffelin, Fleming H. Revell, Charles Macfarland, D.D., Alexander Henry, D.D., Frank Mason North, D.D., Secretary of the Board of Foreign Missions of the Methodist Episcopal Church; Hon. George Wharton Pepper, U. S. Senator, Bishop Anderson, of Chicago, Maitland Alexander, D.D., Moderators of the Church of Scotland and of the United Free Church of Scotland; Rev. Sigmund Schultze, Berlin; Professor A. Lang, D.D., Germany; Giovanni Luzzi, of Florence, Italy; Rev. Charles Merle D'Aubigne, Paris, France. The late Bishop David H. Greer and the late Seth Low, LL.D., former mayor of New York, were also members.

The cornerstone of the new building will be laid in January, 1923, and the building will be ready for occupancy in August, 1923.

The building will house a number of Church Boards, Civic and Interchurch agencies, in addition to being a commercial office building.

Methodist Episcopal Church

TABULATED statistics presented by Secretary William S. Bovard at a recent meeting reveal the remarkable fact that accessions to church membership from the church school during the years since the organization of the Board of Sunday Schools (1908-1921) has exceeded the net increase in church membership by more than one hundred per cent. The figures for accessions to the church from the church school are 2,249,436; the net increase in church membership, 1,112,817. Allowing for the losses through death and other causes which were considerably in excess of the net increase in church membership, the total data available would seem to indicate that the accessions to the church from the church school constituted slightly in excess of seventy-five per cent of the total number of accessions. These facts furnish a strong commentary upon the importance and success of educational evangelism through the church school.

Among the post-centenary objectives in Methodist church-school work is the purpose to put the cause of missions in the broader sense of world evangelization at the heart of all religious education undertaken by the church school. In the effort to accomplish this, it is proposed to place a full-time field man in each Episcopal area of the Church and a volunteer in each district superintendent's district, these men to be charged with the responsibility for promoting missionary education throughout their respective territories. The work of these special missionary field men will in turn be coordinated with the general field program of the Board of Sunday Schools and with the rapidly developing work conducted by annual conference boards.

A comprehensive program of special missionary activities and instruction will include the provision of graded missionary instruction for the church school and for through-the-week study of missions, the promotion of world friendship correspondence between young people in America and young people in the foreign fields, the augmenting of interest in missionary study through essay, oratorical and other contests, the organization and promotion of missionary projects for various age groups, and the training in and the commitment to the principles of Christian stewardship.

Methodist Episcopal Church, South

TWO phases of church-school work which have received the most careful attention of the church-school leadership in the Methodist Episcopal Church, South, during the past four years are Conference Organization and Teacher Training. Other phases of work will be emphasized by the General Sunday School Board during the present quadrennium, but there will be no slackening of effort at these points. In fact, forecasts of the work of Conference Boards for the new Conference year indicate that most Annual Conferences have better organizations and that teacher training will be more thoroughly promoted than ever before.

Most of the Conference Sunday School Boards have been granted an increase in assessment for their work in 1923.

Several changes have been made in the personnel of Conference Superintendents. Mr. Ernest W. Wilson of Washington, D. C., succeeds Mr. L. F. Sensabaugh as Conference Superintendent for the two Oklahoma Conferences. Rev. F. V. Dawson succeeds Rev. I. F. Betts, deceased, as Con-

ference Superintendent in the Texas Conference. Rev. O. A. Marrs succeeds Rev. R. L. Duckworth in the Memphis Conference and Mr. Duckworth goes to the Saint Louis Conference as the Conference Superintendent of Sunday School Work. The other two Missouri Conferences have also placed strong men in the field as Conference Superintendents in Rev. C. S. Rennison, Missouri Conference, and Rev. I. A. Smith, Southwest Missouri Conference. Rev. O. W. Moerner becomes the first Conference Superintendent for full time service in the North Texas Conference. Rev. Homer Thompson was recently elected Superintendent of the North Georgia Conference. The other nineteen Annual Conference Boards have re-elected the men already in service. Every Conference in the connection now has a Superintendent of Sunday School Work with the exception of one or two mission Conferences.

The outlook for teacher training indicates that 1923 will break all records of work done in training schools, in training classes and by individual students. A significant development in leadership training is the increasing number of preachers who are passing examinations on the units of the Standard Training Course. In one Conference recently two hundred and sixty-five credits were awarded by the Bishop in charge, Bishop James Atkins, to pastors and their wives who had earned these credits during the year. Among these preachers were seven of the nine Presiding Elders and many of the leading preachers of the Conference. This indicates the interest which the preachers are taking in this work in many Conferences.

The schedule of training schools indicates a large growth in number and effectiveness. More than one hundred and fifty training schools that will measure up to the standard of the General Sunday School Board for credit will be conducted during 1923. Scores of non-standard schools will be held. The goal for one Annual Conference is forty-five non-standard schools. The total for the church will be about five hundred. Eighteen thousand credits were awarded in 1922. Indications now are that between twenty-five and thirty thousand will be awarded in 1923.

At its recent meeting the General Elementary Council disposed of a large amount of business with a thoroughness and dispatch that prove it to be a truly executive body. The standing committees had been at work since the mid-summer meeting at Junaluska, and had thoroughly canvassed their respective fields.

Some notable things have been accomplished. Mrs. J. A. Rice, Chairman of the Committee on the Home, has made an investigation into the various types of work with mothers which is being done by the churches in local communities. Following the spring observance of Children's Week, a movement under the leadership of Mrs. Rice was begun in Okmulgee, Oklahoma, having as its objective the enlistment of every mother in the community. In consequence the whole city is stirred. A large mothers' club with courses of study and many activities is working a revolution in the thinking and conduct of parents. The superintendent of public schools and the city authorities are aiding the movement.

Disciples of Christ

IN the two years that the United Christian Missionary Society has been in operation, serious financial conditions throughout the nation have greatly hindered the growth of the work. In spite of necessary reductions in the budget and retrenchment in certain directions, it is well to keep in mind that real advances have been made. This statement regarding progress made in the educational work of the Society will be of interest to readers of THE CHURCH SCHOOL.

1. In Young People's Summer Assemblies, under the direction of our Departments of Missionary Education and Religious Education, we have made great advance. There were but one or two such assemblies prior to the organization of the United Society. The past summer, there were nine assemblies, attended by approximately six hundred and sixty-six young people.

2. Our Department of Missionary Education is issuing a very greatly increased volume of literature, touching the whole range of the education of the church on missions. Its book business has exceeded all anticipations.

3. In lanterns and slides we were almost wholly deficient before the formation of the U. C. M. S., and now we have approximately eighteen high grade stereopticons, thirty separate lectures, and ninety sets of slides. These are in constant use. They are the best that can be obtained, and are bringing vision and education to our churches.

4. Advances have been made in the Department of Religious Education. Since the organization of the U. C. M. S., we have an All-Canada secretary of Religious Education. We have added a Superintendent of Christian Endeavor. We now have two workers giving full time to young people's work. We have a Superintendent for Children's Work, giving full time service among Negro churches. We have made provision for the release of one field worker each year for further college training. We are assisting in the support of student pastors at three State universities. We called the first conference ever held of teachers of Religious Education in our several colleges. We assisted in raising endowment for two additional chairs of Religious Education in colleges.

5. With regard to publicity, under the old Boards, aside from the several small magazines, we were dependent almost wholly upon intermittent items in our three church papers. We now have two thirds of a page regularly in the Christian Evangelist, news notes that run regularly to the other papers, state and national, and items going into practically all the local papers and church bulletins. World Call is now self-supporting, has a circulation of 57,000, and is second to no other missionary magazine in the world. Yet it means a saving of from $20,000 to $30,000 per year over the old arrangement.

6. Through the U. C. M. S. we have brought system into our field, and regular promotion. Every state convention and many of the district and county conventions have representatives of the U. C. M. S. without overlapping of departments, and regular, systematic field service is provided.

Congregational Church

THE following books and pamphlets for the help of pastors are published by the National Council Commission on Evangelism, 287 Fourth Avenue, New York City.

A Program of Parish Evangelism. By F. L. Fagley, D.D. An outline for an all-the-year-round plan of church work. 32 pages, 5 cents per copy.

The Fellowship of Prayer. A leaflet of Scripture, meditation and suggestive thought for the Lenten Season. 2 cents per copy.

A Book of Prayers. Compiled by Rev. L. L. Taylor, for individual use, for family worship and public services. 32 pages, 5 cents per copy.

A Book of Devotional Hymns. Especially for use in the family. 48 of the great hymns of the church with music. 24 pages, 5 cents per copy.

A Text Book for the Pastor's Training Class. By R. E. Brown, D.D., and W. H. Day, D.D. An outline of six lessons for young people who expect to unite with the church. 12 pages, 3 cents per copy.

Come to Church Sunday. Roosevelt's Nine Reasons for going to church, and a personal invitation. Two colors. $1.00 per hundred.

Why Join the Church? By Rev. C. E. Jefferson. A clear and helpful presentation. 6 pages, $1.00 per hundred.

How to Pray. By Rev. C. E. Jefferson. Simple suggestions for the one who wishes to learn how to pray. 6 pages, $1.00 per hundred.

Enlistment Card. Prepared by C. E. Burton, D.D. For enrolling individuals in Christian work. 20 cents per hundred.

Congregationalism. By Rev. H. C. Herring. An outline of the history of and policy of the Congregational churches, with the creed and an application for church membership. 4 pages, 50 cents per hundred.

Certificate of Church Membership. A neat card in two colors with Dr. Jefferson's "Meaning of Church Membership" on the back. 1 cent each. Superfine quality, with envelope. 5 cents each.

Superintendent's Guide
to the
International Sunday School Lessons for February

The following pages 220–222 present in outline, for the ready use of superintendents, the International Sunday School Lessons for February, as these occur in the Closely Graded Series, the Departmental Graded Series and the Improved Uniform Series. Reference to these outlines will show at a glance the lesson topic and theme, scripture passage and biblical references for each grade and department in the church school, under each of the three systems of lessons.

I. The International Closely Graded Lessons

Congregational, Disciples of Christ, Methodist, and Other Denominations

In the outline of the Closely Graded Courses a key letter "D" indicates where the lessons used by the Disciples of Christ differ from the general outline.

Age	Course	TITLES	FIRST WEEK LESSON 18 FEBRUARY 4	SECOND WEEK LESSON 19 FEBRUARY 11	THIRD WEEK LESSON 20 FEBRUARY 18	FOURTH WEEK LESSON 21 FEBRUARY 25	Departmental Groups Plan 1	Plan 2
4	BEGINNERS	The Little Child and the Heavenly Father Part II D. Beginners' Quarterly Year I—Part II	THEME: **Love Shown Through Care** TITLE: The Story of the Good Samaritan. MATERIAL: Luke 10. 30–35.	THEME: **Love Shown Through Care** Stories 17 and 18 Retold.	THEME: **The Loving Care of Jesus** Jesus Caring for Hungry People. John 6. 1–13.	THEME: **The Loving Care of Jesus** Jesus Caring for a Sick Boy. John 4. 46–53.	B E G I	B E G I
5	BEGINNERS	The Little Child and the Heavenly Father Part VI D. Beginners' Quarterly Year II—Part IV	LESSON 70 THEME: **God Helping to Protect** TITLE: David and the Giant Goliath. MATERIAL: 1 Sam. 17. 17–49.	LESSON 71 THEME: **Jesus the Helper and Saviour** Jesus Helping the Fishermen. Luke 5. 1–11.	LESSON 72 THEME: **Jesus the Helper and Saviour** Jesus Stilling the Storm. Mark 4. 35–41.	LESSON 73 THEME: **Jesus the Helper and Saviour** Stories 69 to 72 Retold. D. Mark 4. 35–41.	N N E R S	N N E R S
6	I	Bible Stories for the Sunday School and Home Part II D. Primary Quarterly Year I—Part I	LESSON 18 THEME: **God the Protector** TITLE: A Lonely Hiding Place. MATERIAL: 1 Kings 17. 1–6.	LESSON 19 THEME: **God the Protector** Led by a Pillar of Cloud and Fire. Exod. 13. 17–22; Num. 9. 15–23.	LESSON 20 THEME: **God the Protector** The Story of Jacob's Ladder. Gen. 28.	LESSON 21 THEME: **God the Protector** Review. Stories of Lessons 18–20.		
7	II	Bible Stories for the Sunday School and Home Part II D. Primary Quarterly Year II—Part II	THEME: **Jesus the Helper** TITLE: Jesus and a Blind Man. MATERIAL: Luke 18. 35–43; Mark 10. 46–52.	THEME: **Jesus the Helper** Jesus and the Nobleman's Son. John 4. 46–53.	THEME: **Jesus Choosing Helpers** The Helpers Chosen and Sent Out. Luke 6. 12, 13; Matt. 10. 1–13. D. Review: Lessons 11–19.	THEME: **Jesus Loving and Receiving Love** Jesus and the Children. Matt. 19. 13–15; Mark 10. 13, 14, 16; Luke 18. 15, 16.	P R I M A R Y	P R I M A R Y
8	III	Bible Stories for the Sunday School and Home Part II D. Primary Quarterly Year III—Part II	THEME: **Jesus Revealing the Father's Love** TITLE: A Story About a Man Who Was Forgiven. MATERIAL: Luke 5. 17–26; Mark 2. 1–12. D. TITLE: The Power of Jesus to Forgive.	THEME: **Jesus Revealing the Father's Love** A Story About Forgiving. Matt. 18. 21–35.	THEME: **Jesus Revealing the Father's Love** Jesus Teaching How to Pray. Matt. 5. 1, 2; 7; 11; 6. 5–13.	THEME: **Jesus Revealing the Father's Love** A Gift That Pleased Jesus. Mark 12. 41–44; Luke 21. 1–4.		
9	IV	Stories from the Olden Time Part II D. Junior Pupil's Book Year I—Part II	THEME: **Stories of Three Patriarchs** TITLE: Jacob's Vision of a Ladder to Heaven. MATERIAL: Gen. 27. 41 to 28. 22. D. TITLE: Jacob's Dream.	THEME: **Stories of Three Patriarchs** The Meeting of Jacob and Esau. Gen. 32. 1 to 33. 20.	THEME: **Stories of Three Patriarchs** Review.	THEME: **Stories of Joseph** Joseph Sold into Egypt. Gen., chaps. 35 and 37.	J U N I O R	J U N I O R
10	V	Hero Stories Part II D. Junior Pupil's Book Year II—Part II	THEME: **Stories of the Hero of Heroes** TITLE: The Sick Man Forgiven and Healed. MATERIAL: Luke 5. 17–26. D. THEME: **Stories from the Life of the Lord Jesus** TITLE: The First Followers of Jesus. MATERIAL: John 1. 35–49.	THEME: **Stories of the Hero of Heroes** The Friend of the Friendless. Luke 7. 36–50. D. THEME: **Stories from the Life of the Lord Jesus** The Sick Man Forgiven and Healed. Luke 5. 17–26.	THEME: **Stories of the Hero of Heroes** A Day in the Life of Jesus. Matt. 14. 13–33; John 6. 1–21. D. THEME: **Stories from the Life of the Lord Jesus** The Friend of the Friendless. Luke 7. 36–50.	THEME: **Stories of the Hero of Heroes** The Majesty of Jesus. Luke 9. 18–22, 28–43a. D. THEME: **Stories from the Life of the Lord Jesus** A Day in the Life of Jesus. Matt. 14. 13–33; John 6. 1–21.		

NOTE.—**Plan 1:** When the Graded Lessons were first issued the yearly courses were grouped to correspond to this well-known classification of pupils, and the text books were marked in accordance with this plan.
Plan 2: The departmental grouping by a series of three years to a department is now recommended by many denominations, including our own.
Care must be taken to select the Graded Course by age and titles, as indicated in the left column, rather than by department names.

The International Closely Graded Lessons—Continued

Age	Course	TITLES	FIRST WEEK LESSON 18 FEBRUARY 4	SECOND WEEK LESSON 19 FEBRUARY 11	THIRD WEEK LESSON 20 FEBRUARY 18	FOURTH WEEK LESSON 21 FEBRUARY 25	Departmental Groups Plan 1	Plan 2
11	VI	Kingdom Stories Part II D. Junior Pupil's Book Year III. Part II	THEME: **Stories of the Kingdoms of Israel and Judah** TITLE: Why the Kingdom Was Divided. MATERIAL: 1 Kings 11. 1–43. D. THEME: **The United Kingdom**	THEME: **Stories of the Kingdoms of Israel and Judah** Rehoboam and His Rival, Jeroboam. 1 Kings 12. 1–33. D. THEME: **The Divided Kingdom**	THEME: **Stories of the Kingdoms of Israel and Judah** King Ahab and the Prophet Elijah. 1 Kings 16. 23 to 17. 24. D. THEME: **The Divided Kingdom**	THEME: **Stories of the Kingdoms of Israel and Judah** The Contest on Mount Carmel. 1 Kings 18. 1–46. D. THEME: **The Divided Kingdom**	JUNIOR	JUNIOR
12	VII	Gospel Stories Part II D. Junior-Intermediate Pupil's Book Part II	THEME: **The Gospel According to Mark** TITLE: The Triumphal Entry into Jerusalem. MATERIAL: Mark 11. 1–25. D. THEME: **The Gospel by Mark**	THEME: **The Gospel According to Mark** The Tuesday Before the Crucifixion. Mark 11. 27 to 12. 44. D. THEME: **The Gospel by Mark**	THEME: **The Gospel According to Mark** Teachings About the Future. Mark 13. 1–37. D. THEME: **The Gospel by Mark**	THEME: **The Gospel According to Mark** The Last Supper. Mark 14. 1–31. D. THEME: **The Gospel by Mark**		
13	VIII	Leaders of Israel Part II D. Intermediate Quarterly Year II. Part II	THEME: **Leaders of Israel** TITLE: David, the Warrior Who Fought for Others. MATERIAL: 1 Sam. 22. 1–4; chap. 26; 23. 1–23; 2 Sam. 23. 14–17; 1 Chron. 12. 1–18. D. THEME: **Biographical Studies of the Old Testament** TITLE: David, the True Friend. MATERIAL: 1 Sam. 18. 1; 20. 1–42; 19. 11, 12, 18; 2 Sam. 9. 1–13.	THEME: **Leaders of Israel** David, the Warrior Who Was Loyal to Himself. 1 Sam. 27. 1–7; chap. 29; 30. 1–24; 2 Sam. 1. 17–27; 2. 1–4; 5. 1–4; Psa. 125. D. THEME: **Biographical Studies of the Old Testament** David, the Powerful King. Acts 13. 22; 2 Sam. 2. 1–7; 3. 1; 8. 11, 12; chaps. 15–21; 23. 3–5.	THEME: **Leaders of Israel** David, the King Who Was Loyal to God. 1 Sam. 23. 9–12; 30. 7; 8; 2 Sam. 5. 4–12; 6. 1–15; 7. 1–29; Psa. 24. D. THEME: **Biographical Studies of the Old Testament** Solomon, the King of the Golden Age. 1 Kings 3. 1–15; 4. 21–34; chaps. 5–10; 11. 9–13.	THEME: **Leaders of Israel** David, the King Who Triumphed Over Himself. 2 Sam. 11. 1–26; 12. 1–25; Psa. 51; 1 John 1. 5–9; Hos. 14. 4–9; Jude 1. 24, 25. D. THEME: **Biographical Studies of the Old Testament** Review: The Sources of Success.		INTERMEDIATE
14	IX	Christian Leaders Part II D. Intermediate Quarterly Year III. Part II	THEME: **Paul, the Missionary** TITLE: The Call to Service. MATERIAL: Gal. 1. 11–17; Acts 9. 19–30; 11. 19–26; 26. 16–18. D. THEME: **Companions of Jesus** TITLE: Thomas. MATERIAL: John 11. 16; 14. 5; 20. 24–29.	THEME: **Paul, the Missionary** A Champion of the Foreigners. Acts 11. 19–30; 12. 25; chaps. 13 and 14. D. THEME: **Companions of Jesus** Mary and Martha. Luke 10. 38–42; John, chap. 11; 12. 1–11.	THEME: **Paul, the Missionary** Westward, Ho! Acts 15. 1 to 18. 22. D. THEME: **Companions of Jesus** Mary Magdalene. Luke 8. 1–3; John 19. 25; Mark 15. 40–47; Luke 23. 55, 56; John 20. 1–18; Mark 16. 9–11.	THEME: **Paul, the Missionary.** A Preacher Who Changed a City. Acts 18. 23 to 21. 16. D. THEME: **Early Christian Leaders** Mark. Mark 14. 51, 52; Acts 12. 12; Col. 4. 10, 11; Acts 12. 25; 13. 5–13; 15. 36–40.		INTERMEDIATE
15	X	The Life of Christ Part II D. Senior Quarterly Year I. Part II	THEME: **Jesus in the Midst of Popularity** TITLE: Jesus Teaching by the Sea. MATERIAL: Mark 4. 1–34.	THEME: **Jesus in the Midst of Popularity** The Trip to Gergesa. Luke 8. 22–39.	THEME: **Jesus in the Midst of Popularity** The Spread of Faith in Jesus. Matt. 9. 18–34.	THEME: **Jesus in the Midst of Popularity** Jesus Visiting His Old Home. Luke 4. 16–30; Mark 6. 1–6a.		
16	XI	Christian Living Part II D. Senior Quarterly Year II. Part II	THEME: **Problems of Christian Living** TITLE: Personal Temptations. MATERIAL: Matt. 28. 16–20; 20. 20–28; Mark 9. 33–37; 1 Cor. 15. 33; Matt. 16. 21–26; Gal. 2. 11–14; John 15. 16. D. TITLE: The Way of Escape. MATERIAL: Matt. 12. 26; Eph. 2. 2; 6. 12; 1 Cor. 10. 13; Heb. 2. 17, 18; 4. 15; Matt. 4. 1–11; James 4. 7; Eph. 6. 17; 1 Thess. 5. 22; 2 Cor. 6. 14–17; 1 John 1. 9; 2. 1, 2	THEME: **Problems of Christian Living** The Thought of Life. Phil. 4. 7–9; Matt. 5. 17–20, 27, 28; 7. 1–5; Prov. 4. 23; Psa. 19. 7–14; Luke 6. 43–45. D. Perplexing Problems of Conduct. 1 Cor. 6. 12–20.	THEME: **Problems of Christian Living** The Control of Appetites and Passions. 1 Cor. 9. 24–27; 2 Pet. 1. 5–9; 1 Cor 11. 17–27; Josh. 7. 16–26; Gen. 39. 1–10; Heb. 12. 1–3. D. The Problem of Influence (Temperance Lesson.) 1 Cor. 6. 12–20.	THEME: **Problems of Christian Living** Doubt and Religious Growth. John 1. 43–51; 3. 1–15; 20. 26–39; 1 Pet. 1. 6–9. D. The Problem of Personal Faith. John 1. 43–49; 20. 24–29.		SENIOR
17	XII	The World: A Field for Christian Service Part II D. Senior Quarterly Year III. Part II	THEME: **The World: A Field for Christian Service** TITLE: Champions of Good Citizenship. MATERIAL: Jer. 29. 4–7; Neh. 13. 15–22; Luke 3. 7–14; Acts 19. 35–41; 22. 25–29; Rom. 13. 1–8.	THEME: **The World: A Field for Christian Service** Pathfinders of the Frontier (Home Missions). Mark 7. 24–31; Luke 4. 42, 43; Acts 1. 8; 8. 4–8.	THEME: **The World: A Field for Christian Service** Ministers of Healing (Medical Missions). Matt. 4. 23; 10. 1–8; Acts 3. 1–10.	THEME: **The World: A Field for Christian Service** Christian Leaders in Every Land (Foreign Missions). Matt. 28. 16–20; Acts 8. 4–8; 13. 1–4; Rom. 10. 11–15.		
18	XIII	The History and Literature of the Hebrew People Part II D. Young People's Quarterly Year I. Part II	THEME: **The Hebrew Monarchy and the Kingdom of Israel** TITLE: Saul's Failure: A Conflict Between Right and Might. MATERIAL: 1 Sam., chaps. 13 to 31. Study chaps. 13, 14, 15, 20, 31; 2 Sam., chap. 1. D. TITLE: Splendor and Weakness of the Hebrew Monarchy. MATERIAL: 1 Kings 9. 10–11; 43.	THEME: **The Hebrew Monarchy and the Kingdom of Israel** The Choice of a King: Religious History. 1 Sam. 16. 1–13. D. Popular Revolt Against Tyranny. 1 Kings 11. 26 to 14. 20.	THEME: **The Hebrew Monarchy and the Kingdom of Israel** Union of Right and Might: David's Success. 2 Sam., chap. 2. 1 to 1 Kings 2. 11. Study 2 Sam., chaps. 2, 5, 7, 8. D. Establishment of a New Capital—Samaria. 1 Kings, chap. 16.	THEME: **The Hebrew Monarchy and the Kingdom of Israel** Prayer and Praise: The Book of Psalms. Psalm 27. D. Jehovah or Baal: Elijah the Prophet. 1 Kings 16. 29 to 19. 21; 2 Kings 1. 1 to 12. 12.	SENIOR	YOUNG PEOPLE
19	XIV	The History of New Testament Times Part II D. Young People's Quarterly Year II. Part II	THEME: **The Conflict with Judaism and Paganism** TITLE: Conflict with the Jewish Christians. MATERIAL: The letter to the Galatians. D. TITLE: The Struggle with the Judaizers. MATERIAL: A study of the Epistle to the Galatians.	THEME: **The Conflict with Judaism and Paganism** Pagan and Christian Standards of Conduct. 1 Cor. 1. 10–17; 3; 5; 8 to 10; Acts 18. 18 to 19. 41. D. Pagan and Christian Conduct. 1 Cor., chaps. 1–11.	THEME: **The Conflict with Judaism and Paganism** Christian Ideals of Faith and Conduct. 1 Cor. 12 to 16. D. Some Ideal Christian Teachings. 1 Cor., chaps. 12–16.	THEME: **The Conflict with Judaism and Paganism** An Appeal for Loyalty. The second letter to the Corinthians. D.		YOUNG PEOPLE

The International Closely Graded Lessons—Continued

Age	Course	TITLES	FIRST WEEK LESSON 18 FEBRUARY 4	SECOND WEEK LESSON 19 FEBRUARY 11	THIRD WEEK LESSON 20 FEBRUARY 18	FOURTH WEEK LESSON 21 FEBRUARY 25	Departmental Groups Plan 1	Plan 2
20	XV	The Bible and Social Living Part II D. Young People's Quarterly Year III. Part II	THEME: **The Industrial Order** TITLE: Making a Better Industrial World. MATERIAL: Gen. 2. 15; 3. 17, 19; 24. 10–22; Deut. 15. 12–18; Neh., chap. 5; Luke 2. 52. D. THEME: **The State** TITLE: The Christian View of the State. MATERIAL: Deut. 1. 9–18; 16. 18–20; 17. 8–20; John 19. 8–11; Rom. 13. 1–8.	THEME: **The Industrial Order** The Meaning of Work. Gen. 1. 29, 30; 2. 15; 3. 17, 18; Job 24. 6–12; Prov. 6. 6–11; 24. 30–34; Amos 6. 1–11; Luke, chap. 19; John, chaps. 5 and 13. D. THEME: **The State** National Altruism. Exod. 19. 5, 6; Isa. 2. 2–4, 31; 10. 7–11, 13, 14; 9. 6, 7; Dan. 2. 31–45; 7. 1–8, 17; 8. 1–8; Rev. 11. 15.	THEME: **The Industrial Order** Choosing One's Lifework. Gen. 4. 16–22; 37. 25; 39. 1–6; 41. 37–40; Exod. 4. 10–16; 35. 30; 36. 7; Matt. 13. 54–57; Acts 9. 20–22; 18. 9–11; 1 Cor. 12. 14; 1 Tim. 6. 11. D. THEME: **The Church** The Community at Worship. Psa. 42. 1–4; Deut. 12. 5, 6, 11, 12; 1 Kings, chap. 8; John 4. 20–24; Rom. 2. 1, 2; 1 Pet. 2. 5; Heb. 4. 16; 13–15; Col. 3. 16; 1 Cor. 11. 17–34; chap. 14; Acts 20 7; 1 John 1. 7; 2. 2.	THEME: **The Industrial Order** The Rewards for Toil. Prov. 22. 1–3; 27. 23, 24; Eccl. 2. 4–17; 6. 1–6; 1 Cor. 9. 24–26; 1 Tim. 6. 9, 10; 2 Tim. 4. 8. D. THEME: **The Church** The Church as a Teaching Institution. Deut. 6. 4–9; Neh. 7. 73 to 8. 12; Mal. 2. 1–9; Luke 2. 52; Eph. 4. 11–16; 2 Tim. 2. 2; 3. 14–17.	SENIOR	YOUNG PEOPLE
ADULT		Special courses for parents and elective courses on special topics.					Adult	

II. International Departmental Graded Courses

This chart covers the lessons for February in the Departmental Graded Course published and used by a group of denominations, including the

Presbyterian and Reformed Churches in the United States and Canada

Course	FIRST WEEK LESSON 5 FEBRUARY 4	SECOND WEEK LESSON 6 FEBRUARY 11	THIRD WEEK LESSON 7 FEBRUARY 18	FOURTH WEEK LESSON 8 FEBRUARY 25
Beginners **Ages 4–5**	THEME: **Love Shown Through Care** Stories 1 to 4 Retold.	THEME: **The Loving Care of Jesus** Jesus Caring for Hungry People. STORY MATERIAL: John 6. 1–13. VERSE FOR THE CHILD: 1 John 4. 19.	THEME: **The Loving Care of Jesus** Jesus Caring for a Sick Boy. John 4. 46–53. 1 John 4. 19.	THEME: **The Loving Care of Jesus** Jesus Loving Little Children. Mark 10. 13–16. Mark 10. 14b.
Primary **Ages 6–7–8**	THEME: **Jesus Revealing the Father's Love** The Power of Jesus to Forgive Sin. LESSON MATERIAL: Luke 5. 17–26; Mark 2. 1–12. MEMORY VERSE: Luke 5. 20.	THEME: **Jesus Revealing the Father's Love** A Story About Forgiving. Matt. 18. 21–35. Matt. 6. 12.	THEME: **Jesus Revealing the Father's Love** Jesus Teaching How to Pray. Matt. 5. 1, 2; 7. 11;. 6. 9–13. Luke 11. 1.	THEME: **Jesus Revealing the Father's Love** A Gift That Pleased Jesus. Mark 12. 41–44; Luke 21. 1–4. Deut. 16. 17.
Junior **Ages 9–10–11**	THEME: **The Divided Kingdom** Rehoboam and His Rival Jeroboam. TEACHING MATERIAL: 1 Kings, chap. 12. PUPIL'S READING: 1 Kings 12. 1–24. MEMORY TEXT: Prov. 15. 1.	THEME: **The Divided Kingdom** King Ahab and the Prophet Elijah. 1 Kings 16. 23 to 17. 24. 1 Kings, chap. 17. Psa. 46. 1.	THEME: **The Divided Kingdom** The Contest on Mount Carmel. 1 Kings, chap. 18. 1 Kings 18. 1–39. 1 Kings 18. 21.	THEME: **The Divided Kingdom** Elijah at Horeb. 1 Kings, chap. 19. 1 Kings, chap. 19. Zech. 4. 6.
Intermediate **Ages 12–13–14**	THEME: **Christian Faith and Practical Christian Living** Making the Most of Home.	THEME: **Christian Faith and Practical Christian Living** Playing Fair (The Christian at Play).	THEME: **Christian Faith and Practical Christian Living** On the Job (The Christian at Work).	THEME: **Christian Faith and Practical Christian Living** The Good Citizen.
Senior **Ages 15–16–17**	THEME: **Special Problems of Christian Living** The Thought Life. LESSON MATERIAL: Matt. 12. 34–37; 5. 8; Phil. 4. 8, 9; 2 Cor. 10. 3–6; Col. 3. 1–4. MEMORY SCRIPTURE: Prov. 4. 23.	THEME: **Special Problems of Christian Living** The Bible as a Source of Help. 2 Tim. 3. 14–17; Rom. 15. 4; 2 Pet. 1. 19–21; Psa. 119. 95–105; John 20. 30, 31; Psa. 119. 9–18. Psa. 119. 105.	THEME: **Special Problems of Christian Living** Prayer. Matt. 14. 23; Mark 1. 35; Luke 22. 39–46; John, chap. 17; Luke 11. 1–13; Acts. 1. 14; 2. 42; 4. 24–31; Matt. 18. 19, 20. Isa. 65. 24.	THEME: **Special Problems of Christian Living** Control of Appetites and Passions (Temperance Lesson). 1 Cor. 9. 24–27; Gal. 5. 16–24; 2 Pet. 1. 5–9. 1 Cor. 6. 19, 20.

III. The International Uniform Lessons

Age	DEPARTMENT AND COURSE	TITLE OF COURSE	FIRST WEEK LESSON 5 FEBRUARY 4 The Grace of Gratitude	SECOND WEEK LESSON 6 FEBRUARY 11 The Spirit of Prayer	THIRD WEEK LESSON 7 FEBRUARY 18 Jesus and Zacchæus	FOURTH WEEK LESSON 8 FEBRUARY 25 The Parable of the Pounds
6 7 8	PRIMARY	Jesus	TOPIC: A Man Who Was Thankful. MATERIAL: Luke 17. 11–19.	How Two Men Prayed. Luke 18. 9–14.	Having Jesus for a Visitor. Luke 19. 1–10.	Working for Jesus. Luke 19. 11–26.
9 10 11	JUNIOR	the	TOPIC: Remembering to Thank God. MATERIAL: Luke 17. 11–19.	How to Pray. Luke 18. 9–14.	Jesus in the Home of Zacchæus. Luke 19. 1–10.	Faithful and Unfaithful Workers. Luke 19. 11–26.
12 to 17	INTERMEDIATE AND SENIOR	World's Saviour:	TOPIC: The Grace of Gratitude. MATERIAL: Luke 17. 11–19.	Prayer That God Answers. Luke 18. 1–14.	How Jesus Saved an Extortioner. Luke 19. 1–10.	The Fidelity That Jesus Expects. Luke 19. 11–48.
	YOUNG PEOPLE AND ADULTS	Studies in Luke	TOPIC: Cultivating the Habit of Gratitude. MATERIAL: Luke 17. 11–19.	The Secret of Prevailing Prayer. Luke 18. 1–14.	Christian Standards in Business. Luke 19. 1–10.	What Returns Does Christ Require of Us? Luke 19. 11–48.

Young People at Work and Play

By Catharine B. Ely

THIS story of Young People's activities deals mainly with the play and recreational features and is not a complete survey of the whole task of the church school. The church, of which these young people are a part, is situated in a west end section of New York City where there are many other attractions to draw girls and boys away. The article shows what can be done to interest and hold the young life of the church.
—*The Editors*—

IF the young folks possess the future then a church in New York City is applying the lever to the right end of the problem, for they are a vital part of this church's social and religious activities. The church school, one of the largest in the country, is much more than a school, it is an organism alive with energy and growing capacity. It has many functional parts—clubs, classes, athletics, excursions, camping, hospital visits, parties, dramatizations and motion pictures, all of which have a twofold purpose—a wholesome good time and training for responsibility in Christian community effort.

Before Christmas the church school introduced a unique neighborhood event, the Patriotic Fair, which displayed four floors of booths, exhibits, pictures, lectures, pageants, demonstrations, stores, special music and "novel stunts" including a country store, a county jail, and an orange grove; not to omit the educational exhibits of woolens and silks and of the process of lithography; also exhibits from the Museums and from the big producers of the city. Every evening the girls from the public school nearby presented a pageant, *Making America*. At Christmas time, the church boys and girls transformed themselves into good fairies; they entered the homes of the poor, bearing baskets crammed with turkey dinners; they danced in upon blind and crippled children with songs and laughter and gave them playthings and goodies; they besieged soldiers and seamen in the hospitals, cheering them with holiday diversions. The "Find a Friend" campaign had as its object bringing one thousand new members into the church school between February fifth and Easter, banners to be awarded the winning classes and an honor letter to the winning member of each class. The classes were told with emphasis, "We do not want children from other churches. Bring new people."

The junior boys and the junior girls have clubs, as do the intermediate boys and girls and the young men and women. For the sake of better organization plus increased working power the young women and girls have federated their clubs. They invited all the officers of the church and of the women's societies to their first federation meeting. A competent woman physician gives a First Aid course to the young women and girls in order that they may be emergency-trained. Neither is intellectual preparedness neglected. The young women's club has a "literary criticism" night once a month which means reading aloud part of some new book and discussing it.

Athletics feature prominently in the good times. The boys go in for baseball, basket-ball and contests in broad and high jumping; the girls jump too, and play basket and volley ball. The boys and girls share in turn the gymnasium which resounds to the tramping, scudding and thumping of indoor baseball, basket-ball tournaments, calisthenics and apparatus work. Its young folks are fresh air specialists. The boys devoted New Year's week end to a skating party at Camp West End. The boys and girls celebrated Washington's and Lincoln's birthdays by hikes to a lake where they had a picnic lunch and then enjoyed the fine skating. Their winter sports include bus rides. The intermediate girls, chaperoned in good style, had one after the cold season set in and the young men and women toured on a winter bus to Chinatown. When warm weather comes the young folks make trips to the Palisades, sometimes taking their Sunday supper and holding an open air meeting.

The church sympathizes with the innate dramatic hankerings of young people. In the course of the year its club gives several plays which involve much fun and considerable practice in stagecraft.

That little men and women are hungry beings is not forgotten at this church which serves every noon a nourishing ten-cent luncheon for public-school children under the capable direction of the head of the social service department. Children of the poor and those children who live far from school benefit especially by this arrangement. It was interesting to watch them one spring day at noon; little boys and girls came skipping over to the church from the neighboring schools. They gathered before the parish-house door and in the bright sunshine the girls skipped around to the tune of a street organ while the boys played marbles or joined in friendly tussling bouts. Later they sat at long tables where, beside each plate, were a goblet of milk and two fat slices of bread (a child gets half a dozen or more slices if he wants them). Soup and crullers also form part of the menu, which varies from day to day. The children chattered happily but were very decorous, perhaps because too hungry to be obstreperous. However, we are told that at first they rushed in, upset milk and threw orange peel about. Now they have learned to come and go quietly, to be reverent during the blessing and to have a good time without yelling. This change is largely due to the influence of the one at the head, of whom they are very fond.

One of the most brilliant annual occasions is the Father and Son Dinner. For one dollar each father may acquire a ticket to a several course dinner which admits himself and son, either his own or one adopted for the occasion. The fathers and sons filled a gayly decorated banquet hall to overflowing this year. Thirty-five girls waited on the tables. The educational director acted as toastmaster; there were ten-minute speeches by church officers and club advisers and seven minute speeches by some of the boys. A six-piece orchestra furnished the music and a male quartette led in community singing. Mothers and daughters also have an annual dinner at the same price of admission—one dollar for two.

If you feel that human nature is losing its capacity for enthusiasm you should see the children's community afternoon on Mondays. When they pour out of the public schools at three thirty the church doors open wide to receive them for a program of moving pictures and community singing at an admission fee of one cent per child. About one thousand children attend. To single out one Monday afternoon, typical of the others; every seat from which the screen could be seen was occupied and some of the children stood rather than miss it. The educational director hovered over the scene like a resourceful genii, and the older girls acted as monitors. The air snapped with excited anticipation shared by all from little tots of four or five to the older boys and girls. The first number pictured the romance of a family emigrating to America. The audience greeted with bursts of applause—the American flag, the Goddess of Liberty, the White House, Roosevelt making a speech and other stirring pictures. A pianist accompanied the program with selections of good music. During the intermissions the children, led by the piano, sang with earsplitting unanimity. The program ended with a comedy, *The Swiss Guide*, featuring a white mountain goat, a bullmoose and a black bear whose antics raised the audience to the supreme pinnacle of rapture. It was interesting to watch the children pouring out of the church—all nationalities, white and colored. Fine idea, giving them an afternoon of fun by means of clean movies, and the uniting of one thousand throats in favorite songs.

The church believes that children like responsibility. On Sunday the north side of the gallery is filled with little boys and girls, many of them from humble homes. They contribute to the morning service a song for which they have been carefully trained. The clear, sweet piping voices of the girls accompanied by the sturdy undertone of the boys touches the heart-strings of grown-ups who listen. The boys even outdo the girls in attendance and dignity of bearing. In spite of occasional wriggles, the children present a spectacle of impressive decorum.

In summer the young folks camp at a lake situated in a secluded site in one of the most beautiful parts of the state, with fine opportunities for land and water sports. The good times they have would fill a volume. The mother of the educational director chaperones them graciously and competently. The boys and girls are encouraged to save a little each week toward their summer vacation at Camp West End, depositing it with the educational director and receiving a check for the total amount on leaving for the camp. Of course, if unable to go, he or she can withdraw the money. The boy or girl who brings in the most new members to the church school between February and Easter wins a week free of expense at Camp West End. West Enders call the camp "the out-of-door church annex." It offers health-building recreation to young people at a nominal rate under sympathetic and capable supervision. During the month of June the camp is open exclusively for fathers and mothers with little children.

This account of work and play aims to show briefly what one church among others is doing to meet the difficult problem of bringing up boys and girls in a great city. The pastor is the guiding inspiration for this as for every other phase of the church work.

Work with Young People[1]

By
Percy R. Hayward

IN that strategic period of plastic life between twelve and twenty-five years of age, there emerge four outstanding qualities and four corresponding needs; that is the first part of my article, and the second is this—The extent to which the Christian Church understands these characteristics and seeks to meet these needs will determine the eternal destiny of the church on the one hand and of young life on the other. On these two statements hang all the adolescent laws and the pedagogical prophets.

I. *In that strategic period of plastic life between twelve and twenty-five years of age, there emerge four outstanding qualities and four corresponding needs.* There is no particular reason why I should name as many or as few as four; in fact, they have been numbered all the way from sixteen to one, but I choose to name four, and they are these:

1. *A maturing and solidifying of physical life and achievement*, with a corresponding need on the part of the church for a program of athletics, play and recreation, and this program looked upon, not merely as baits or traps to entice boys and girls into church, but as a means of making them capable of standing on their own feet as parts of a program of Christian character building.

2. The second outstanding characteristic of this period is a *practical attainment of complete intellectual range and power*, with a corresponding need, on the part of the church, that, in the content of its teaching material, it throw off its swaddling clothes of fear and superstition in facing the stark realities of life.

3. The third is an *expanding social nature* that comes with a maturing of those mysterious powers by which the race is preserved and glorified, with a growing desire on the part of the boy or girl to fit one's self into a social group and with the pressure of economic necessity and of a vocational choice; all this expanding of the social nature is accompanied by a corresponding need, on the part of the church, for a program of vital activity that will root in the soil of the social nature those habitual ideals and attitudes that will produce a full-orbed citizenship.

4. The *enrichment*—if it is to be enriched—*of the religious nature*, with an accompanying need on the part of the church for a program for young life that will interpret and demonstrate the wonder and winsomeness of wholesome and vital religion.

II. *The extent to which the church understands these characteristics and answers these needs will determine the eternal destiny of the church on one hand and of her boys and girls and young people on the other.*

I met a commercial traveler two years ago crossing the Rocky Mountains, and he, taking me for another Knight of the Grip, opened up, as he wished he hadn't later on when he found I was a preacher and a church-school man. He said after a while, "And what's your line?" I told him what I and a group of choice men and women were trying to do for the boys and girls of the Christian churches of Canada, and he finally saw, as he put it, that we were trying to create a new church. "Say," he said, "what are you trying to save the church for? It's no good. Let it die, and get into a real job. Let it lose its young folk and go to the wall, as it deserves to go." And I said, "I am not concerned as to what happens to the church, but as to what happens to youth. My challenge is not that unless we hold our youth, the church is doomed, but that unless the church undergirds young life with religion, youth is doomed."

The most encouraging thing that I see in the life of the church today is the wonderful way in which she is rallying her enthusiasm, her intelligence, her capacity and her Christ-like passion for this task, and the program of the committee on education of the Sunday School Council of Religious Education is shot through with this passion and purpose. The program involves four things, and they are these:

1. A new ideal and practice as to church and church-school equipment;

2. The enlistment and training of a new type of radiant, competent, and challenging leadership;

3. The introduction of the spirit of real democracy through the democratic operation of work for young people by themselves;

4. A comprehensive program of religious education that recognizes all sides of life, physical, intellectual, social, and religious, as vital factors in an all-round spiritual experience.

These are the marks, in a preeminent sense, of the program proposed. What do they mean?

A woman in teaching a class of girls the life of Christ said, "Of course, only one man in all history ever lived a perfect life."

"Oh, Mrs. So-and-So," said one sincere seventeen-year old, "you don't know the young man who boards at our house, or you wouldn't say that." Such is the soul of adolescence, believing profoundly in the impossible and that what never has been can at last be, and such a spirit the church must capitalize. Such is the spirit that the poet sensed, when he said youth

"With ambitious feet, secure and proud
Ascends the ladder leading to the cloud."

Is that cloud to become, for them, a mirage, leading only to cynical disillusionment, or is each particle of its insubstantial fabric to be transmuted into a reality, in a trained, poised, competent, self-directed, and Christ-centered life? It is for the church to answer, in the spirit of him who is the head of the church and the Lord of youth.

[1]From an address delivered at the Kansas City Convention.

The Boy of Boys

By
F. C. Hoggarth

ERASMUS called Jesus the "boy of boys." He was a real boy in a real world. His home was probably the usual village workman's one-roomed house—a home with no special privileges, with washdays as well as birthdays, with only one birthday each year. In actual life there was no halo about his head. That is the creation of artists. The only halo, as Henry Ward Beecher said, was that formed by his mother's arms. Nor did Jesus, as he is pictured in some spurious accounts of him, make little birds of clay and then miraculously make them fly. He was not a prodigy. He was a real human child.

Like other boys and girls he grew. So much we are definitely told. "The child grew" is one of the few glimpses we are given of the boy Jesus. Only the crevice of a few words and yet how big a vista it opens out. Like all boys and girls Jesus would want to grow. I at least have never met one who wished to remain little, though I have met not a few little people who imagined that they were big. Like other boys he would find growth very slow. Who among us ever grew as fast as he wished? The tantalizing thing about growth is that it is so slow as to be imperceptible. Only in fairy stories or in the "movies" are things seen to grow. There was a Scandinavian goddess who saw the wool grow on sheeps' backs, but that belongs to mythology. Those who, by a niche on a door or elsewhere, mark the rate of annual increase in their height are mostly disappointed. Two or three inches seems so little to show for three hundred and sixty-five days of eating, sleeping, running, walking, and manifold exercising. Yet that is the usual rate. We come to full sized manhood fraction by fraction.

So Jesus grew in that Nazareth home, surrounded by his brothers and sisters. Four brothers are definitely named and sisters are spoken of (Mark 6:3), so that there were six children besides Jesus in that home. Of these Jesus was apparently the eldest. It would be necessary for him to begin helping as soon as he could. Both Joseph and Mary must often have felt the limitation of one pair of hands. Jesus would have early responsibilities over the younger children. Mary would find him an invaluable help in the work that for her would hardly cease. Joseph would take a certain pride in training the boy in the use of tools. What red letter days would those be in which he came to possess some new tool of his own! And when he earned his first money by actually making something with his own unaided hands, how real a joy would that be! Ruskin tells us that he put the first shilling he ever earned under his pillow that he might dream over it. Surely Jesus, as a real boy, would know the rich emotions that gather around the doing of things for the first time. Nazareth was not an ideal place of residence. It seems to have had rather a bad name. At least there was a certain hopelessness about it, for in all the long romance of the nation's history, Nazareth never seems to have produced a single hero or heroine. The phrase, "Can any good thing come out of Nazareth?" probably registered that fact. There was the home of Jesus for the first thirty years of his life. Yet out of those ordinary circumstances he found all needful elements for the growth of a pure life.

Artist. Hole

The Boy Jesus in the Temple

Ruskin says that the characteristic of Gothic architecture is that the builders, instead of seeking for a field for material —for marble and precious stones and the like—mixed the material which they found at hand and so built "out of the native stone of the place" temples where men might worship. So Jesus out of the native stones of the place, out of a humble home and a far from ideal village, out of days of hard toil and of limited means, built a temple of character, unequalled in history.

Fosdick speaks of the "Manhood of the Master." He has drawn out in his inimitable fashion some of the outstanding traits of that character—the Master's joy, his generosity, his fearlessness. But none can leap at a bound into great character. That manhood must have been the slow increase of the days and years. It must have been the perfect flower after prolonged growth, the harvest of much patient sowing, the reward of much unseen self discipline. Jesus had "a way with him" in dealing with people. But then he had served an apprenticeship. "Those little brothers and sisters did not always agree," says Glover, "and tempers would now and then grow very warm among them. And then the big brother came and fetched them away from the little house to the shop and set one of them to pick up nails and the other to sweep up shavings—to help the carpenter. Like small boys, when they help, they got in his way at every turn. But somehow they slipped back into a jolly frame of mind." Did Jesus leap into his skill of telling parables or stories? Would he not very likely begin with his brothers and sisters? In any case the subject matter of those parables was gathered in childhood, as truly as great artists usually paint out of the memories of childhood. Millet's *Angelus* for instance—the two peasants in the field with bowed heads as the bell for evening prayer sounds, was a memory of one of the most familiar scenes of his childhood. How many of the parables center in the familiar life of a household—as Jesus saw it as a boy—that is, his mother kneading, or sewing patches on children's garments, or seeking and sweeping for a lost coin, a small coin and yet too much to lose!

The tenderness, the compassion of Jesus, his indignation that flamed forth over wrong, his reverence for people, including childhood and womanhood, all these must have been growing up in that Nazareth home. We grow according to the way in which we exercise ourselves. Jesus must have consistently exercised himself in these ways. In all growth expression exfoliation is vital. In the act of putting forth leaves a tree grows. If growth in grace and nobleness is desired, then we must do graceful and noble things. For the daily acts determine the daily growth. Doing beautiful things we become beautiful. Michaelangelo when working at his statue of David is said to have shut himself away, being wholly absorbed in his great task. When at last he again appeared among men, they remarked on his changed features in which they saw a new grace and a new light. His work on the lovely statue had not been without its reflex influence on the sculptor himself. To hide the best within us, as though we were half ashamed of it, to appear worse than we are, is thus a piece of real folly. It is a refusal to give ourselves a chance of growing in those ways in which we secretly desire to grow.

Jesus could never have become what he was, unless in his boyhood he had not been ashamed to let the best in him have expression in deed and in word, natural and free.

Children's Division Exhibit

at the International Sunday School Convention

By Mrs. Myron T. Settle

THE Children's Division Exhibit, hung in the building devoted to the work of that division, became early in the week one of the outstanding parts of the Convention. A study of the material on display seemed to show that the aim of the exhibit was twofold. First, there was a group of materials which could be used to arouse the pupil's interest in the departmental or general session, and in the class period; and second, other materials designed to aid the instruction period by all sorts of posters and objects appealing to the eye-gate. The entire mass of material, including a roomful devoted to each of the four departments, Cradle Roll, Beginners, Primary and Junior, seemed planned to nullify the old criticism that the church school makes too large an appeal to the weak avenue of approach, the ear-gate, and too little to the surest avenue, the eye-gate. Any department using throughout the year the seasonal posters, birthday posters, Bible posters and pictures, illustrated hymns, temperance, missionary and patriotic materials, as well as models of biblical manners and customs, would be demonstrating its acquaintance with one of the best of teaching methods.

Source of Exhibit Materials

Several months before the Convention date, the International Association invited the Kansas City schools to accept the responsibility for the entire display of local school exhibits in order to lessen quantity and avoid duplication. State and Association material was sent from state and international headquarters, and this was hung in a room devoted to just that subject, and was a source of interest to many who were studying district, county and state promotion programs. States and territories were listed as contributing valuable displays.

Methods of Assembling the Local School Exhibit

The Chairman of the Exhibit Committee, who had accepted her position about ten months before the Convention date, spent about six months studying the possibilities of the exhibit and the probabilities of realizing her aims. Four months in advance committee members were selected, all from the faculty and membership of the Kansas City Graded Union of Children's Division Workers, an organization of about one hundred and fifty members meeting weekly throughout the school year. The committee included about four persons working in, or familiar with, each department of the Children's Division. Its first duty was a study of the conditions to be met by exhibitors, which had been formulated by a special committee including the Committee Chairman, the President of the Graded Union, and the General Secretary of the Kansas City Association.

Conditions to be Met by Exhibits

One of the sources of favorable comment during the display was the uniformity and harmony in appearance of all work entered. The effectiveness of the entire exhibit, composed as it was of great masses of differing materials, was due to the rules laid out in advance and understood by every superintendent who contemplated assisting the plan. It may, therefore, be helpful to enumerate briefly the points covered in the Bulletin printed and issued in March:

1. Material must be educationally up to standard (censored by the local committee, and by Mrs. M. J. Baldwin of the International staff).
2. Material must be on uniform card mounts. (Size and source of supply indicated. The Committee had made arrangements with the local kindergarten supply house to carry needed matter.)
3. Material must be made up with only one general subject to a card, that all displays might be hung under classified subjects; that is, one birthday calendar, one illustrated lesson, etc., to a card.
4. All cards entered must carry a uniform label, hand-lettered, supplied by the committee at a nominal cost for material only.
5. All exhibits entered must be *fresh* material (that is, not worn, though not necessarily entirely new) and brought *flat*, not rolled, to the headquarters building on the date specified.
6. All material was returnable after the Convention, if called for by the exhibitor. Material not claimed became the property of the City Association for future educational use.

Kinds of Material in the Exhibit

The March Bulletin listed the kinds of material desired for the big exhibit and a survey showed at least a small amount of each kind called for. The classification follows:

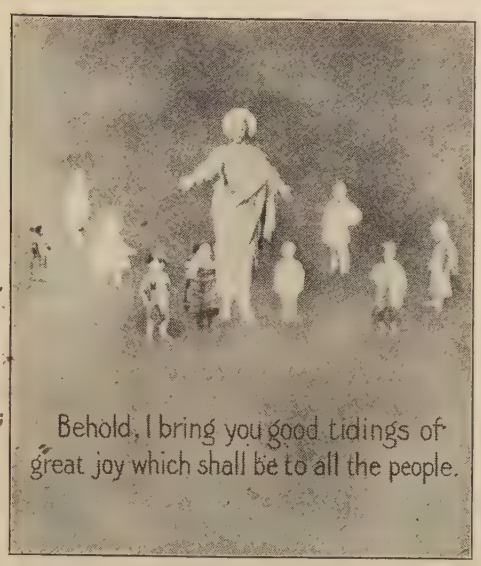
Posters—Special Day, Seasonal, Lesson Illustration, Bible, Story, Hymn Illustration, Missionary, Temperance, Patriotic, Department and Class Activities, Birthday, etc.

Booklets—Of various kinds made by individuals or by groups.

Objects—Models and industrial handwork, week-day activities; maps, both flat and relief.

Handbooks—Both the publishers' books filled out by pupils and original notebooks.

Miscellaneous—Including attendance records, lesson or story handwork, special day souvenirs, pre-session activities, and gifts for sick and shut-in children. Small objects were mounted in groups on large card mounts.



For the convenience of visitors, uniform titles were hung above each group of entries under one classification, so that it was possible for the visitor with limited time to discover the material most desired. This made the local school name subservient to the service rendered to the public, and encouraged the entry of small exhibits, because there was no comparison of school with school except by a study of the small marker in the corner of each entry.

Points of Special Interest

One point of special interest was the large number of original birthday calendars. Among the posters entered were some of almost every possible method of construction, those illustrated by large colored magazine pictures, with effective phrase or slogan—the kind everybody, even without artistic talent, can make; those made of cuttings from the effective crepe papers now on the market; those of torn paper, after the plan used in many kindergartens; silhouettes, both black and white, and others in color combinations; as well as the original drawing or painting possible only where special talent is available. In the first three departments, the interest in every case centered in the picture; in the Junior Department greater importance was attached to the word-message and the picture became more a means of catching and holding the attention until the message could be assimilated.

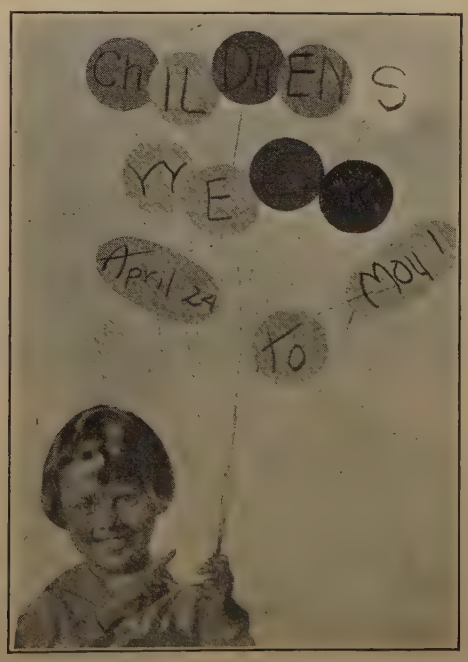
The objects or models included some very interesting features—a synagogue, made of light wood, painted and sanded; a peasant home, similarly made; a plan of the temple drawn by a junior boy with his father's cooperation; a case of Bible books, wooden blocks of differing thickness, appropriately painted and lettered, made by junior boys under their manual training teacher's direction; a whole collection of interesting cardboard dolls, jointed with paper fasteners and dressed attractively, to be sent to the sick child; baskets of many sizes and shapes to carry home special messages, and missionary scenes in relief and in miniature.

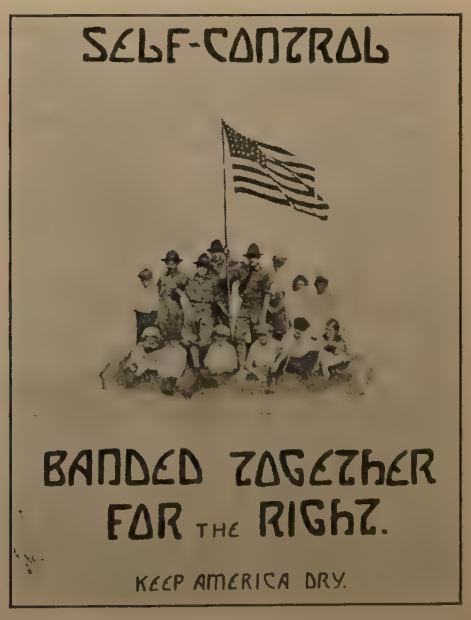
This article would not be complete without mention of the effective group of posters used by the Kansas City schools in the Children's Week celebration. These were of many kinds, a large number carrying the slogans of the week, others emphasizing the Saviour's call.

One junior class made an entry of sixteen posters on "Self-Control," which had been used by the class in their third year studies—Self-control in eating, sleeping, cleanliness of body and mind, in the faithful performance of daily duties, in kinds and manner of play, in respect of property rights, in attitude toward smoking, use of liquor, and law observance throughout the nation.

Another exhibit of note was a group of large cards, each carrying small cards, drawings or other forms of individual handwork, developed as the expressional work for every lesson in the Beginners and Primary course, which admitted such expression work. This was a center for study for many teachers who felt themselves weak in original work.

The entire four room exhibit came from one hundred and twelve departments of forty-eight schools and included almost one thousand pieces. It was visited by a large percentage of Children's Division delegates, as well as by many other interested church-school workers. No one can estimate the far-reaching influence of the messages carried away from the Exhibit as a whole, and all who inspected the work expressed themselves as greatly impressed by the enthusiasm and service of the Kansas City schools and the committee in charge.





The King's Engine

By Lucy King DeMoss

"YOU see we have not been having Sunday evening service at our church, because the people absolutely refuse to come to listen to two sermons in one day. We thought perhaps if we had some groups studying missions for four or five weeks on Sunday night we might be able to interest them in spite of themselves! Will you take the group of children?"

As a matter of fact I was up to my eyes in my own work and couldn't do it at all, but the downright pathos in the appeal and the concern of the person who made it won the promise from me. It's a chance, thought I, for Prince Wide Awake to imprint his kiss on the lips of the sleeping princess![1]

The whole plan was a tremendous success. There were three groups—adults, young people, and children. Straight lecture course for the adults and young people, and—but it is about the juniors I want to tell you.

I may as well confess in the beginning that there were a number of children in the junior group under nine years of age. That made it a trifle harder for the leader, perhaps, but did not seem to interfere in the least with the pleasure of the children.

The plan was for everybody to meet together at seven o'clock for the opening devotional service, but after the first evening the children asked to have their own devotional period and it was so arranged.

First, we organized. I hope you will not think us too frivolous when I tell you we took as our slogan the brave, undaunted cry of the little engine, "I'll try! I'll try! I'll try!" and called ourselves, "The King's Engine." It was the first story I used to get them interested, and little and big all responded to it. By unanimous acclaim I was elected the "engineer." Our tickets were punched very seriously by the "conductor" each evening. The "whistle" gave us the signal to begin (we changed "whistles" several times during the course lest we break the last commandment). The "brakeman" kept time and gave the signals to the "whistle."

For the devotional fifteen minutes we learned some of the "busy" verses in the Bible, "Be ye doers of the word;" "Let us not love in word, neither with the tongue; but in deed and truth," and the others. Followed a prayer, recalling the busy missionaries the world around and rejoicing in the fact that all busy workers for the King are missionaries in the true sense.

From seven-fifteen to eight was the story period. I had pencils and tablet at the first meeting, asking the children to tell me the kind of stories they liked. After I was safely out of their sight I read the list: "fairy" was extremely popular; "true," a close second; "wild," one boy frankly admitted; "gost" was the perverted taste of two; "Bible" of several; and "animal" some. I started out to please them all!

As I came into the room the second evening I found a number of the children sitting rather solemnly in the half circle.

Mountaineer Type of Woman, Darjeeling, India

Two of the larger boys were having a serious altercation about some important issue. They were hurling "I did!" "You didn't!" back and forth as I entered. Of course I paid no attention to the ruffled boys and we started the program, but in

Buddhist Prayer Tied to a Bush, Darjeeling, India

my mind I was busily changing the first story from the Paton "Well" story to *The Flute that came from Fairyland*,[2] adapting it to the group. The smiles had all come back long before I had finished.

Using some of the favorite animal stories of the children: *Rikki-tikki-tavi*, *Toomai of the Elephants*, *Brer Rabbit and the Tar Baby*, I introduced, also, several of the African animal stories in which Ulu, the tortoise, is the hero, from a collection by Alice Ferrin Hensey, still in manuscript, entitled *When Animals were like Other Folks*, prefacing these by a description of the boys and girls in Africa gathered around a fire in the early evening, while a "grandfather" of the village told them stories.

One night I took with me some curios from Tibet, a prayer wheel, a man's earring, a charm box, with the charm wrapped up in the inside and the prayer *Om mani padme hom* on the paper tucked in the top. While I held the charm box in my hand I told the story of Dr. Shelton's challenge to the Tibetan lama[3] as to the efficacy of the charm—the doctor's famous goat story. Another time I had a bronze image from Japan, using a true story of a little girl throwing away her images because she had found the true God. A Mexican basket gave an opportunity for a story about the play life of the children of Mexico.

If I had not owned those foreign objects I should have made something as nearly like them as possible from my knowledge of the customs of the people. I say this, anticipating the inhibiting thought that it isn't possible for every one to have such things! I have made many a Buddhist shrine or an African fetish, or a totem pole, when I needed it to illustrate a story.

I suggested to the children one evening that the next night they wear something pinned on them to represent the story they liked best. We took fifteen minutes to hear the stories. At that meeting I learned who in the group had a natural gift for story-telling (information passed on to the junior superintendent later). I had a jaunty little tin soldier hanging as a pendant, and my story, of course, was *The Steadfast Tin Soldier*. It was easy to follow that with a map story of David Livingstone. With the keenest delight the older boys and girls helped to trace his journey up from Cape Town through Bechuanaland, discovering lakes and rivers, recounting the adventure with the lion and the faithful Mebalwe's part in the rescue.

They were just as much interested in tracing the missionary journey of Paul at the next meeting. Indeed, I have an idea that those children will always associate Paul and Livingstone and Shelton and Eleanor Chesnut and other missionaries, in the years to come.

On the last evening we retold a number of the stories. One of them we dramatized in a delightful manner. Then we gathered close in the low chairs and shared in the telling of one. There were a few stipu-

(Continued on page 239)

[1] The Golden Goblet, *Stocking*.

[2] Tell Me a Story I Never Heard Before, *Stewart*.

[3] Pioneering in Thibet, *Shelton*.

Building the Primary Session Program

By Lucy Stock Chapin

EVERY session of the Primary Department should be carefully planned with a purpose and certain principles in mind.

Purpose of the Program

The purpose of the program is threefold: It is to provide training in worship, to give instruction and to furnish an opportunity for the expression of friendliness. In a sense, the expression of friendliness occurs throughout the entire program as the children meet and together enter into all parts of the service, but it is particularly found in what may be termed the recognition or fellowship services. These include the welcoming of new pupils, visitors and children who have returned after a long absence; the recognition of birthdays and, if it takes place in the Primary Department, the Cradle Roll recognition service. These recognition services are not acts of worship, but they should be made worshipful, as they bring a helpful influence into the lives of the children. Although they are not acts of worship they may very appropriately be included in the section of the program which we term the opening service of worship.

Principles of Program Construction

To carry out the purpose of the program, provision must be made for worship, instruction and expression, all of which are necessary to the development of the child's religious life.

All thoughtful workers with little children will realize that the one great principle upon which the program should be constructed is that it must be suited to the child. In other words, it is necessary that both worship and instruction be graded to meet his present needs.

In worship which is suited to him the child expresses his religious thoughts and feelings and is trained in worship. In worship which is suited to the child all of the elements—prayer, music, conversation, meditation—should be childlike in expression but adapted to direct his thoughts and feelings and thus help to develop his religious life. The child's service of worship is one in which he has an active part. He is not a mere listener. It is *his* act of worship in which *he* participates.

In planning the service of worship the superintendent should have a purpose or objective. It may be to arouse some feeling which she realizes is essential to the religious life, or it may be to help the child to express thoughts or feelings which are strong at the time. Knowing the children, their needs and interests, their capabilities and limitations, the superintendent is able to determine the purpose of each service of worship and to so select and arrange the prayers, songs and Scripture that they will contribute to the development of the religious life.

The primary program provides for instruction which is also suited to the child. The period of instruction should be distinct from that of worship, preceding or following it. Provision must also be made for self-expression when the child freely and happily expresses his thoughts and feelings although under the sympathetic guidance of the leader.

Parts of the Program

A careful distinction must be made between the worship and instruction periods. The instruction period is usually conducted by the class teachers and includes the teaching of the lesson for the day, telling the story, the handwork and other expressional activities. Teaching the words and melodies of songs, and sometimes special lessons, such as missionary and temperance, reviews and drills are usually conducted by the superintendent.

In the giving of instruction stories are told, pictures and objects are used, questions are asked and there is the interested and animated participation upon the part of both leader and children.

In conducting the service of worship the superintendent or leader should be worshipful. She should truly worship if she would lead the children, for her attitude and spirit are quickly caught by them. If she is quiet and reverent in manner, the children will follow her example and, as she worships, they worship.

The Service of Worship

There are five elements constituting the service of worship: prayer, music, Scripture, conversation and offering. The recognition services, as has been said, are not worship, but should be made worshipful and may come just at the close of the service of worship, or possibly divide the worship period into two parts. It must be remembered that the purpose of worship in the Primary Department is to help the child in the expression of his religious feelings, to arouse and make permanent necessary feelings and to give him training in and through worship. It is well, so far as is possible, to correlate the worship with the instruction. Through the instruction the child receives his ideas of God and each idea tends to arouse feelings which he wishes to express. He may be helped in the expression of these feelings in his worship. The superintendent, therefore, should be familiar with the themes and the lesson materials which are used in all of the classes. When several lessons are being taught it is impossible to weave all of the themes into the session program, but it will be found that nearly always there is some thought common to all which may be brought into the worship period. Sometimes the memory verses may be used as the Scripture portion for the day.

There should be unity in the program. One day the theme may be suggested by the season. At another time it may be patriotic, or missionary or topical. In every service there should be an element of surprise or something of unusual interest. The program should be so varied from Sunday to Sunday that the children will not know from experience just what is coming. The unexpected holds the interested attention. It may be a story or the unexpected use of an object, a picture, the sand-table or the blackboard. It may be the simple dramatization of a Bible story by one of the classes, or the reading of a story which one of the children has written.

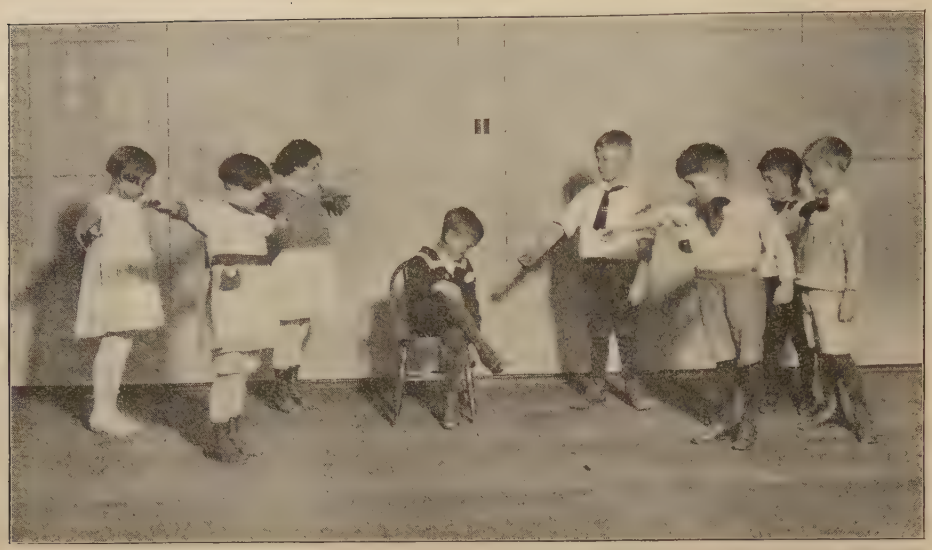
If, as Professor Weigle has said, "the heart of worship is prayer," great care must be taken in the planning for the prayer period or periods. The prayer must not be left to the moment when it is to be uttered. It must be as carefully planned in advance as any other part of the program. It is often well to write out the prayer in order that it may not be forgotten and may be most suitable. Verse and prose form prayers will be used at times, all of the children repeating them in concert. Of the most appropriate and helpful ways of conducting the prayer service is for the children to name things about which they would like to speak to the heavenly Father. The leader then formulates the prayer, remembering all of the thoughts expressed by the children, and they repeat it after her, sentence by sentence. In this way they voice their own thoughts, but are assisted in putting them in suitable form.

In the selection of music, both instrumental and songs, care is needed. The quiet music at the opening of the session is the call to worship and tends to create the atmosphere of worship at the very beginning. Appropriate instrumental music is of value throughout the entire session as a signal for the different periods in the program, for changes in position of classes, marches, dismissal, etc. The chief use of music, however, is in the combination of melodies and words. Both must have real merit and contribute to worship.

Provision for Scripture in the program may be made through the reverent recitation of a psalm or several Bible verses from memory, responses, or the reading from the Bible. When verses and psalms are repeated they are used devotionally and not as drills.

The making of the offering should be a service of worship. Whatever the method

(Continued on page 237)



Elijah, the Ravens, and the Brook Photo by Furness.

Bible Dramatizations with Small Children

By Elisabeth Edland

YOU, the teacher of small children, when using the dramatic method in lesson presentation, what is your aim? To teach a Bible story as a series of facts and to be remembered as facts only, or to teach it so that its truths may be expressed in conduct? If the latter is the church-school teacher's aim, the subject and form, even of biblical dramatization, need careful thought. If the fundamental principle of playing is kept in mind—that in order to play sincerely a character other than oneself the character must be absorbed by the one playing it—the teacher will be best guided in choosing subject material for dramatization. We must also remember that children, when taking upon themselves these characters, almost always absorb something permanent from them. Shall we then, for the sake of dramatic action, play with our children stories built upon cruelty, killing, revenge, maliciousness, etc., even though they are biblical stories? In fact, if we in our church schools are attempting to develop Christian character, are such stories suitable for the accomplishment of our purpose?

The easiest dramatization, and therefore the cheapest, is the negative, that is, a dramatization dealing with wicked or at least unscrupulous characters, and having as the climax of the story their repentance or overthrow. Evil is more sensational than good and therefore most frequently forms the root theme of cheap drama. A negative subject is easily made dramatic and passable by attaching a moral at the end, while a positive, constructive story needs careful study to be made dramatic—but it can be done.

Again, very often in our dramatization with the children, we take adult subjects and try to make them children's subjects by putting them into the language of children. Let us consider for a moment an actual dramatization of Queen Esther given by children including the ages of six to twelve. Briefly the outline of the story is as follows: The king, displeased with his queen, Vashti, puts her out of the way, and chooses from among many maidens a new queen, Esther.

This choosing of Esther has always been of dramatic interest to adults, and still is, according to a vast number of motion pictures, but it is not a child's subject. The language used in the scene is familiar to children and is their language, but the thoughts are not theirs. Love for parents, and respect for the home as created by a mother and a father would be a better subject than teaching them, even as a biblical story only, that a husband at any time may disrupt his home by putting away his wife and choosing another because she refused to obey one of his commands.

Many episodes of the Esther story can be used when a patriotic theme is needed, as for instance, loyalty to one's country. This would make the king a minor character and center the playing about Esther and Mordecai.

There are in the Bible sufficient stories of a positive nature to give to children without resorting to those which are distinctly adult in theme, although they may have a stronger dramatic appeal. Rousseau says, "Childhood has ways of seeing, thinking, feeling, peculiar to itself, nothing is more absurd than to wish to substitute ours in their place." Nowhere is it easier to force the adult mind upon the child than when dramatizing Bible stories, for these stories deal primarily with the experiences, emotions, and thoughts of adults, and if we ask children to dramatize complete episodes from the lives of these characters, we ask the children to experience adult life as it was lived long ago. If, however, we pick out one truth from these stories or one strong characteristic in these biblical heroes and construct our dramatization around that, we shall concretely teach religion which will result in the development of Christian character. As an example we shall take the story of Moses in the bulrushes as given by a group of girls, seven and eight years of age. The story was concentrated on Miriam's love and care of her younger brother. The reason for the hiding of Moses was given as explanation in the story, but suppressed so that it would not be dramatized.

A Sister's Song

Snuggled down comfortably in a clump of reeds and blue-flags sat Miriam. Close beside her, in the shadow of the tall marsh grasses, floated a little basket cradling a tiny baby. The baby was her brother. Every day Miriam watched beside her brother so that the cruel king of the land would not find him. The king had threatened to kill all the little babies.

Every day she played with her brother and sang to him so softly that even the grasshoppers only a short distance away could not hear her song.

"Little brother,
You are sailing in a golden boat.
The wind is your oarsman,
And he rows you smoothly,
Because he loves you.
And the big fat frog sits on the bank
And looks at you.
Ker-chunk! he says.
Smile!
Or I'll eat you up."

Each time as she finished the song, the little brother smiled, and occasionally laughed out loud. Always Miriam looked about her with frightened expression on her face, even though she sang. The king might hear her song or hear the baby laugh.

The next time she sang so softly the baby could scarcely hear her and he did not smile at all. Just as she was through she heard a noise. Rising to her knees, she peeped through the reeds, and saw the princess with her servants coming right to the spot where she and her brother were hidden. Miriam was so frightened she could not speak.

In a moment the princess saw them, and when she looked at the little baby, she said, "What a cunning baby! I want him for my own."

"I wonder," she continued, turning to Miram inquiringly, "if you could find a good nurse for him."

"Oh, yes, Princess!" answered Miriam, and she ran quickly for her mother.

The princess gave the baby to the mother and said, "Take care of him for me until he is older."

And the mother and Miriam brought the baby home. No more did they need to fear that the king would kill their baby, for the princess had adopted him. And the baby could laugh just as loudly as he pleased, and Miriam could sing just as loudly as she pleased when she took care of him.

"Little brother,
You are sailing in a golden boat.
The wind is your oarsman,
And he rows you smoothly,
Because he loves you.
And the big fat frog sits on the bank
And looks at you.
Ker-chunk! he says.
Smile!
Or I'll eat you up!"

How the girls dramatized this and what they learned through the dramatization will be discussed in an article appearing in a later issue.

Choosing positive stories for dramatization does not mean, however, the elimination of those stories in which the characters experience pain or sadness, but we must keep these stories within the child's understanding of these feelings and his interpretation of them. Horror and brutality must be suppressed in our stories, and it is best to omit for playing stories of miracles and those which might give the child a wrong interpretation of God. The story of the flood for instance. At first reading, the flood scene itself, with the animals entering the Ark, seems the most dramatic part of the story for playing. Upon second reading, however, we discover that this is not the part of the story which we wish to emphasize in our lesson teaching with small children. The closing scene is the better choice—that of Noah and his family thanking God for their safe deliverance from the flood, perhaps ending in a hymn of thanksgiving. In fact, this scene gives a dramatic opportunity for the committing to memory of a new hymn of praise or thanksgiving.

Photo by Furness.

The Elephant

If we choose for playing those dramatic stories based on miracles, etc., just because they are dramatic and are easily played, we may unnecessarily raise questions in the child's mind which cannot be satisfactorily answered at this period, but which would be clear and understandable to him at a later period of his development. Perhaps the greatest reason for so many of our young people growing up with a disregard for religion is that many teachers carelessly evoked questions which they could not answer clearly within the understanding of the children.

With careful study the teacher will find that while many Bible stories have great dramatic possibilities, in order to play them either the child or the Bible will have to be sacrificed. It is therefore best to leave them alone and choose those which are within the child's understanding.

The child has an almost primitive faith in a perfect God and we must deal with this faith gently and carefully. We must choose those stories which the child can interpret, not as a series for biblical facts, but in terms of feeling, for children feel God; to them he is literally everywhere.

*God is good, He wears a fold
Of heaven and earth across his face—
Like secrets kept, for love, untold.

But still I feel that his embrace
Slides down by thrills, through all things made,
Through sight and sound of every place.

Bible Subjects for Dramatization with Children

Moses in the Bulrushes (Exodus 2: 3-10). Miriam's love for her little brother.

Four Boys and a King (Daniel 1: 8-21). Care of our bodies.

Why Dorcas Smiled (Acts 9: 36, 37, 39). Helping others.

The Good Shepherd (1 John 10: 1-16). God's loving Care. (For very small children.)

The Neighbor (Luke 10: 25-37). (Omit robbery scene.) Kindness to the needy.

David and the Sleeping King (1 Samuel, chapter 26). Returning good for evil.

Abram's Rescue of Lot (Genesis 14: 1-24). Unselfishness exhibited in a hazardous undertaking.

Joseph and His Brothers (Genesis 42; 43: 1-30; 45: 1-15). Kindness, the secret of happy family life.

A Room for a Friend (2 Kings 4: 8-11). Hospitality to a guest.

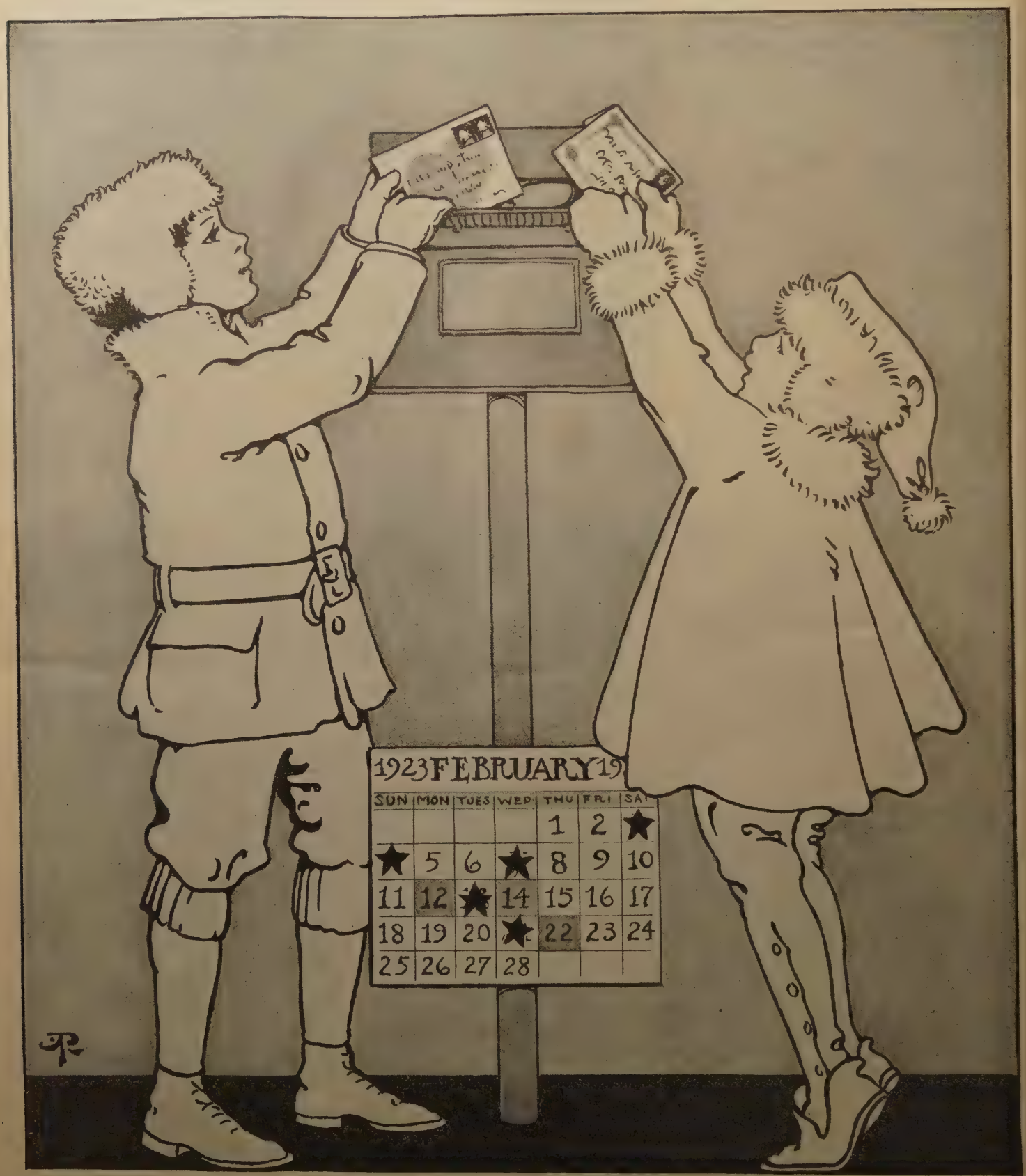
How God Fed Elijah (1 Kings 17: 1-6). God's power to give care under all circumstances. (For very small children.)

The Prodigal Son (Luke 15: 11-24). The Father's love for those who truly wish to try again.

"The Good Samaritan." Playing strong men so they may help others. Photo by Furness.

* Elizabeth Browning.

A Birthday Poster for February



Beginners' and Primary teachers wishing to make a birthday poster will find the one pictured here very easy to reproduce on the blackboard or matboard. Trace the outlines and transfer. If the poster is made of paper, use a cream background. Color the figures appropriately with crayons. The boy may wear a dark blue suit with brown fur collar and cap, brown shoes and stockings. The girl will be attractive in a red coat and cap with trimmings of white fur and white leggings. Color the mail box dark green and put some bright colors on the valentines. The stars on the calendar indicate the dates of the birthdays during the month.

A Valentine Party

For Little Children

IN planning for a party there are five things to be considered: the invitations, the decoration of the room, the service activities, the program and the lunch. It is well for teachers to make the arrangements as simple as possible. The following suggestions for a valentine party may prove helpful.

The Invitation

Make a little booklet by folding a piece of red cover paper 6 inches by 4 inches. On the outside page paste a piece of white cover paper 2¼ inches by 3½ inches. On this white paper paste a red heart with a small cupid paster in the center. Write the invitation on the inside fold with red ink. Paste a small red heart or a cupid paster in the corner of the envelope in which the invitation is placed.

Room Decoration

For a blackboard decoration reproduce the poster on page 232 by tracing and transferring. Draw a line around the poster to give it the effect of a picture. It will be more attractive if the figures are colored appropriately.

If there is a screen in the room or a low dado for pictures, festoon ribbons of red crepe paper and at intervals suspend red hearts of different sizes on ribbons of various lengths. To make the ribbons, cut a fold of red crepe paper into narrow strips before unfolding. The hearts may be cut from cardboard or bought from the Dennison Company. On the burlap dado hang pictures relating to Valentine Day cut from magazines and mounted on red or white matboard.

Games

A hunting game always affords a pleasurable excitement for small children and is one of the best ways of beginning a party. Give each child a heart basket. To make the basket, fold a piece of paper 12 inches by 12 inches diagonally. Unfold and fold on the other diagonal. Unfold and fold on the diameter and then on the other diameter. You now have a square 6 inches by 6 inches. Using the point on the fold of the paper as the apex of the heart, draw curved lines from the folded edges to the center in the form of the top of a heart. Cut through these curved lines. You now have a large heart. Unfold paper and cut through the diameter. This will give two baskets by tying the cut edges together with cord or ribbon. Make a handle for the basket by punching four holes and running the cord through.

The articles to be hunted may be placed in different parts of the room. Red cardboard hearts, heart-shaped candies tied in motto papers, and valentine kewpie dolls are among the things that children will enjoy finding. While the pianist plays a lively march, let the children take their time in hunting for the articles. If some of the children are not fortunate enough to find anything, the teacher will be offered an opportunity for giving a lesson in sharing.

After this active game a quieter one will be in order. Have the children sit around their tables. Give each one a large red heart cut in pieces to be put together. Do not make it too difficult but puzzling enough to keep them quiet for a few minutes.

When all the hearts have been put together satisfactorily, form the children in a circle and have them sing a valentine song as they walk around with clasped hands. A very pretty song will be found in *Songs for the Little Child*, by Clara Belle Baker.[1]

"When days of February come, I know
what we will do;
We'll make some pretty valentines of paper red and blue.
Valentines, valentines, oh! they tell that
I love you.
Valentines, valentines, oh! they tell that
you love me.
When days of February come then valentines we see."

At the close of the song let the children remain in the circle seated on the floor and tell them a story. For a story that will lead to desire on the part of the children to do something for other children, tell *The Message of the Valentines*, by Julia Logan Archibald, published in the CHURCH SCHOOL, February, 1922. After the story has been told, let the children go again to their places at the tables. Produce materials for making simple valentines. Red and white cardboard cut in square, oblong and heart shape, lace paper doilies and hearts, lace paper saved from candy boxes, and pasters—cupids, arrows, flowers and heads of children—when put together in various ways will make very attractive valentines. Allow the children to select their own materials, but probably it will be found necessary to offer suggestions and to help with the pasting. If all the materials are cut and ready it will not take very much time for the children to make a number of pretty valentines. When they are finished they may be put to several uses:

1. Place a box to represent a mailbox somewhere in the room low enough for the children to reach. Help each child to write a message and the name of some other child in the room on his valentine. Let the children mail their valentines by going to the box and dropping them in. One of the teachers, acting as postman, may collect and deliver them to the children. In this way each child will take home a valentine and message from some other child in the room. It will be necessary for the teachers to see that every child receives a valentine.

2. Tell the children about their little companions who are ill or about the children in some hospital or Home. Ask them what they would like to do with the valentines they have made. No doubt they will respond by asking to send their little messages of love to these children. Tell them that one of the teachers will act as postman, and let the children drop the valentines into a mail bag furnished for the occasion. It may be possible for some of the children to go with the teacher when the valentines are delivered.

The Lunch

By the time the valentines have been disposed of, the children will be ready for the climax of the party, the lunch. The tables may be decorated as simply or as elaborately as the inclination of the teachers dictates. By using crepe paper napkins, paper plates and lily cups on a heart foundation the table may be made to look very pretty.

For a march around the room before going to the tables, the children may find partners in the following way. Provide a large red heart for every two children. Cut the hearts in two so that no two are alike. Make simple curved lines that will not be difficult to match. Give half a heart to each child and tell him to find the one who has the half of heart which matches his. This might not prove advisable where there are a large number of children. When the line is ready, have the children march around the room while the pianist plays a march, finally going to the tables for the lunch.

Simple sandwiches cut in heart shape, milk or weak cocoa, little heart-shaped cakes with candy mottoes on the top will provide a lunch that the children will enjoy. Small paper baskets filled with candies and placed beside the plates will add to the attractiveness of the table and the children will enjoy taking them home. To make the baskets, use a small paper cup for a foundation. Make a handle by winding a piece of covered wire with a narrow strip of red crepe paper. Place the handle and fasten it to the bottom of the cup. Cut a piece of red crepe paper and put it around the cup, pasting it at the bottom and top to keep it in place.

By the time the lunch is over the children will be tired and ready to go home.

[1] Abingdon Press.

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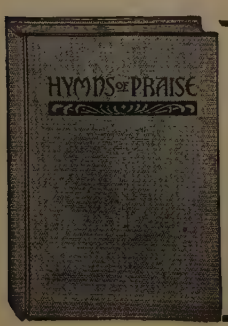

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Book Reviews

The Spiritual Messages of the Miracles, by Rev. George Henry Hubbard. The Pilgrim Press, Boston and New York. $2.00 net.

THE miracles of Jesus are too often a hindrance and a stumbling-block, simply because we fall into controversy over the question as to how they were related to the operation of "natural laws." But we should remember that this our problem did not seriously disturb the contemporaries of Jesus. On the contrary, the miracles themselves carried a spiritual message. What these messages were, in each instance, the author has undertaken to discover. The result is a very fresh and suggestive study, which every teacher will do well to read and ponder. One comes from the reading with a new sense of the power and the wisdom of Jesus.

Roosevelt's Religion, by Christian F. Reisner, The Abingdon Press; $2.50.

"A recently published bibliography containing a list of over five hundred books and pamphlets about and by Theodore Roosevelt contains not a single article, pamphlet, or book about Mr. Roosevelt's religion," says Christian F. Reisner in the preface of his book, *Roosevelt's Religion.* This perhaps is natural rather than strange, for Roosevelt's religion was so woven into the fiber of his being that in our thought it does not stand out as a distinctive element. In the interest of religious education Dr. Reisner's book is a distinct contribution. From the books of many authors and from the words of men of low and high estate ranging from household servants to men of world-wide distinction, Dr. Reisner has culled evidence sufficient to prove conclusively that "without religion the greatness of Mr. Roosevelt is inexplicable."

And what does Dr. Reisner show to be Roosevelt's religion? His life seems most completely to be expressed by the words of Micah which Roosevelt is said to have often quoted: "To do justly, and to love kindness and to walk humbly with thy God." These qualities characterized both his home and public life. He was a Christian son, a Christian father, husband and brother and public servant. The service of his country and the administration of justice were never permitted to be shadowed by personal gain.

A study of Dr. Reisner's book shows that Roosevelt's "vital religious faith and daily practice consistent with it" were the product of natural normal development under the influence and training of a Christian home. Would that this book might be read and studied in every home and that every educator who covets for America Christian manhood and womanhood would study this book as a text in practical applied Christianity.

This Mind, by Bishop William Fraser McDowell. The Methodist Book Concern, New York and Cincinnati. Price, $1.00 net.

The Mendenhall Lectures, delivered at De Pauw University, in 1922, have been gathered into this attractive little volume. They were intended to aid students in making life decisions, and especially in the choice of a vocation. Taking as his text the words, "Have this mind in you which was also in Christ Jesus," the author contends that this means nothing less than the habitual practice of deciding everything in the conscious realization of the presence of God. The book itself, like the original lectures, ought to be very helpful to all young people who are facing momentous decisions and also to older people who are trying to aid them in facing the problems of life.

Sarabai and Mohini

(Continued from page 211)

children, big children, high school and normal.

Sarabai: What do you like best?

Mohini: I like our Literary Club. Twice a month we meet to tell stories, to write plays or give them, and to read our newspaper that we publish ourselves.

Sarabai: Do you have a young people's society?

Mohini: Most certainly we do! We raise $216 every year to pay the salary of an Indian Bible woman for a little village.

Sarabai (*admiringly*): That is wonderful! And what are your classmates doing next year?

Mohini: Half of them will be married. (*Both girls shake their heads sadly because in India this will mean that these graduates are withdrawn from active Christian work.*) Perhaps a third will teach. Five are going to college, and three will enter a Medical School at Vellore. Some are going to the Mission Hospital to train as nurses, like you.

Sarabai: I know they will love it (*she rises hastily, conscience-smitten*). If I talk so long, our Mission doctor will be sorry she sent me here. I must find somebody to make well.

Mohini: I will walk a little way with you. (*They start slowly off the platform. Half way down the aisle a small boy comes running, crying out, "Help, lady, help!" He acts as though in great pain; his arm hangs limp by his side, he holds on to it, making piteous faces. He kneels while the nurse snatches her case open, takes out a bandage and puts his arm in a sling.* MOHINI *holds the case and watches sympathetically.*)

Sarabai: Follow me! (*The boy follows as she and* MOHINI *continue down the aisle. At the door they bow deeply to each other.*)

Mohini: Salaam, Sarabai!

Sarabai: Salaam, Mohini!

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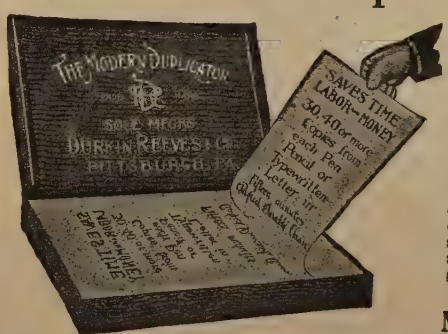
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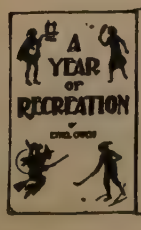

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He Is the Son of God

(Continued from page 216)

be forevermore rejected and despised of men. He is risen! He is risen indeed! He who was foretold by the prophets has conquered death. Oh blind and obstinate of Judah! You looked for a king with earthly power and denied him who would heal all diseases, who would redeem all souls from destruction, in whom and through whom is all prophecy fulfilled! You looked for an earthly king, but he came to be king over the souls of all men throughout all time! Glory and honor and praise and thanksgiving be unto him forever! I, Judith, the daughter of rabbis and princes of Israel, descended from the prophets, now prophesy: Even as I who was blind, now through his power and loving kindness am made to see, so shall all people in the fullness of time be made to know and to declare, He is the Son of God! (The curtain falls as those on the stage repeat, "He is the Son of God.")

Costumes

Authorities differ with regard to the costumes of the Hebrews of the time of Christ. A satisfactory way to decide the matter would be to accept as authentic those shown in the illustrations of the more recent editions of the Bible.

The men probably wore a long, loose robe of white cotton or linen with long sleeves of comfortable size, often girdled at the waist. Over this was worn a three-quarter or full length coat of heavier colored material with sleeves or a blanket-like wrap that could be wound about the body as desired. The head would be bare or covered with a small turban.

The clothing of the women seems to have depended more upon the adjustment than the shape for effect. The principal garment was a long, loose-fitting gown with long sleeves and was usually girdled at the waist. The neck of the gown is sometimes shown as square, sometimes round. Out of doors and sometimes within the house the head was covered with a large piece of material that came down over the arms in a shawl-like effect. Under this was often worn around the face a fold of white material that could be used to veil the face when desired, although it is very doubtful if many of the Hebrew women went veiled.

Judith might be dressed in a gown of dull heavy red material with the head covering of a smoky blue. It would be well to have the piece of white material worn under it. Her dress should touch the floor.

Esther should be costumed in a white gown reaching to the ankles and girdled high above the waist line. Her feet should be bare but protected with sandals. Her hair would be worn loose or in two braids, loosely plaited, hanging over the shoulders in front. She may wear a simple fillet. When going out on the street she would wear the usual head covering of cloth.

Sarah should wear a single tunic-like garment of blue or brown reaching just below the knee. Her hair would better be covered by an orange colored turban made of a large handkerchief. She may wear sandals but her feet and legs should be bare.

Joseph should wear a white linen robe with long, loose sleeves. It should be girdled and should reach halfway between his knees and ankles. Over it instead of the Hebrew coat he may wear, draped, a Greek chlamys or cloak of yellow or brown with his head bare. He may wear a fillet

of the same color as his chlamys if desired. Sandals.

Cleon should wear the Greek chiton made of a dull green cotton cloth. It reaches to just above the knees and is girdled at the waist. It leaves the left arm, the right arm and shoulder bare. His feet and legs are bare, also. He may wear a narrow strip of the green cloth as a fillet.

The Rich Hebrew who is cured in the street by Judith's house should wear the white linen undergarment girdled with a richly embroidered or jeweled belt. This garment should reach to his feet and may be elaborately embroidered. His feet will not show, probably, but he should wear sandals. Over the linen robe he should wear a costly three-quarter length coat that lacks about six inches of meeting in front. On his head he wears a jeweled turban. The colors of his costume should be scarlet and gold.

The litter bearers should be dressed in the single garment patterned after the Roman tunic. They are of gray cotton, ungirdled, and reach not quite to the knees.

The Setting

The scene, which is the same for all the acts, is the interior of an Oriental walled court. The wall, which should be about seven feet high, extends across the back of the stage leaving space enough to represent the street back of it. At the stage right there appears the wall of the house, solid except for the doorway which is near the rear of the stage. There is no door. The opposite side of the stage shows the solid wall of the next house. In the wall of the court, at the stage left of the center, is an arched gateway leading into the street. As the street is some eight inches higher than the floor of the court a broad step leads up to the gate. The gate is made of boards and is in two sections, so that the upper half can be opened independently of the lower half. The walls of the houses and the wall of the court are made of plastered masonry.

At the right stage near the center is placed a stone seat without arms or back. It may be made of wood and painted. It should appear to be very substantial and of material similar to the walls. At the right stage and balancing the doorway to the street should stand a tub with an orange or lemon tree growing in it. A vine may be substituted, in which case the vine would be trained against the wall of the court. No other furniture is used.

The litter of the Rich Hebrew may be made of wood and draped with rich, brilliantly colored fabrics.

In the March number of The Church School will appear a Morality Play entitled *The Questioner*, by Lyman R. Bayard, author of *The Dawning*, *When the Star Shone* and *Out of the Bible*, all of which were published in The Church School and were widely used. This new play is suitable for the Easter season but may be given at any time. With the permission of the author, slight changes have been made in the text of the original manuscript as published by the Pageant Publishers, Los Angeles, California.

READ A GOOD BOOK A WEEK

Building a Primary Session Program

(Continued from page 229)

of collecting the money may be, its presentation is an act of worship and should be conducted as carefully and reverently as any other part of the worship program. If quiet music is played while the money is being collected it will help in fostering the spirit of worship. A song and prayer may follow.

Closing Service

The conduct of the closing service depends largely upon local school conditions. If the various grades meet in separate rooms it may be well to omit a departmental closing service, letting the classes close their session and pass out quietly with no formal service.

If the children return for a closing service with the rest of the school no other close is needed. The best plan in most cases is for a very simple, reverent closing period in the department. This, like the opening service, should be one of worship. It is not the time for drilling on memory work or for the giving of notices which will dissipate the impressions made by the lesson or the spirit of worship. The closing may consist simply of a song or prayer, or both, which will leave the children with the feeling that they have been in God's presence and in his house on his day.

Pre-Session and Post-Session Work

The program planning is not complete without possible provision being made for the children who come early or remain for a time after the close of the session. Unless these children are given something to do, valuable time is wasted and mischief and disorder will result. The children who come early may do little things to help the department superintendent and teachers in the arrangement of the room and preparation for the service. Sometimes they may gather about the piano and learn new songs. Better still is some form of Bible instruction, handwork, or other expressional activity related to previous lessons, of the working out of projects or gifts for hospitals or missions.

There are schools, usually meeting before the church service, where children remain after the session to wait for parents or older brothers and sisters who are in church. There are also schools where the children return to their department rooms after having been in church for a portion of the service. These after-session periods are quite as valuable as the regular session itself, for they give time for much more work than can be accomplished in the one short hour.

The time is usually devoted to expressional work of various kinds, the telling of stories and learning new songs. Teachers and superintendents who do not use these additional moments are missing a wonderful opportunity for religious education.

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Discovering God through the Bible

(Continued from page 203)

The Bible can be to every soul who will use it a blazed trail to God. None who possess it and read it need cry, "Oh, that I might find him!" He is in its beautiful poetry, in its sweet and tender idylls, in its burning words of condemnation of hypocrisy and greed, in its stories, its proverbs, its parables, its letters, its visions and dreams. He is in its great characters from Abraham to Paul. He is in Christ—in every word and deed of a glorious life—in the trial and agony of a terrible death. He is in the Cross and in the Garden.

No one today need defend the book through which man has found, is finding and will find God. Its defense has become an offense. Man needs now only to *use* the book, measuring his own life by the God revealed there, by the mighty challenge of the simple, clear, seemingly impossible two great commands, that he love his God and love his neighbor, which despite his failure to achieve them still lure man on.

How much one loses out of life who, having in his hand this guide to God, misses him through carelessness or indolence, ignorance or prejudice. Amidst the crushing weight of the overwhelming problems of our day, and surrounded by the little personal problems that loom large because so near, does your spirit long for understanding, for strength, for courage, for love great enough to heal the world's pain —and your own? Do you want God? Open the Book. God is there.

The Young People's Society

(Continued from page 217)

should have ready every Sunday evening a pithy discussion of some phase of church work; its mistakes, its virtues, its needs. Here again the society will be fulfilling a certain function in the entire program of religious education. A parent should be able to say, "I am entrusting my son to this organization and if he attends regularly I believe it will leave the imprint of responsibility toward the church upon him."

The enlistment of young people for work in the church is something that can legitimately be expected of a senior society that realizes its goal and part in the general education program of a church. Once these volunteers have come to the fore there are clubs for the young men and young women, clubs in which these volunteers may be technically and inspirationally trained. Such organizations should have as advisors and leaders people who have shown decided genius in a particular kind of work, such as the teaching of a class in the church school, the leading of a scout troop, the recruiting of a young people's society.

In a church in Toledo, Ohio, the club for young ladies, twenty to thirty years of age, meets every week for a supper and an hour of discussion on the part a church plays in the life of the community and the world. Girls who have had the first vision of service in a younger society find here as young women a certain technical and inspirational training for definite work. The club makes itself felt throughout the church because of the training it gives its members. Similarly a club for young men which meets every Sunday and once a month for a supper and a talk from a prominent person in public life is exerting a profound influence through the lives of its members upon the life of the church. The scout leaders, teachers of boys' classes, and various officers come from this club. In these organizations the educational program of the church comes to the natural peak. Perhaps the majority of the membership of such clubs are not fitted for leadership; at any rate the training has been good and these people go on and on to make up the great supporting body of the church. The education is theirs and their viewpoint is that of the intelligent supporter and not that of the uninformed follower.

The question is often asked, "Can scouting for boys and girls be successfully worked into the educational program of a church?" Yes, without a doubt! It goes without saying that the movement in a church must be in charge of one who is notably interested in the welfare of the church and its young life. The minister or teacher who interests himself in scouting will find his grip upon boys intensified many times over, especially if his grip is vital enough to command the respect and admiration of boys whom he makes his chums and followers. Without question the opportunity will come again and again for the steadying work in morals and ethics, in camp, on the hike, in the meeting. It usually comes as a matter of course and so becomes a part of the fabric of character which the boy is unconsciously weaving for himself. More or less indefinable is this whole business of scouting and its part in a program of religious education; it needs to be done to realize the total impression. Once having arrived at that impression after actively engaging in the work, scouting will not be left out of the church program.

In brief then the elementary church school aims to develop Christian character leading to the natural result of church membership; the senior church school informs church members and others of the history of the church and its future duties and responsibilities. Working hand in hand with the school the young people's societies afford opportunities for verbal expression of opinion on Christian themes and for the development of service activities. Clubs for older young men and women serve as final training groups for the potential leaders of the church. Re-

sults apparent after two years' use of the principles suggested above indicate a wider knowledge of biblical and religious literature, a more definite idea of what church membership means and a greater desire to be of service in the cause of Christianity.

The Religion of Abraham Lincoln

(Continued from page 204)

kindness of this people, I owe everything. Here I have lived a quarter of a century and have passed from a young man to an old man. Here my children have been born and one is buried. I now leave, not knowing when or whether ever I may return, with a task before me greater than that which rested upon Washington. Without the assistance of that Divine Being who ever attended him, I cannot succeed. With that assistance I cannot fail. Trusting in him who can go with me and remain with you, and be everywhere for good, let us confidently hope that all will yet be well. To his care commending you, as I hope in your prayers you will commend me, I bid you an affectionate farewell."

Dr. William E. Barton in his recent book, *The Soul of Abraham Lincoln*, painstakingly examines the available literature and data on Lincoln's beliefs. If some of the precious things we liked to hear about him are found to be only chaff, there is more than enough golden wheat left to refute the atheist and the scorner. The study of religious environment is carefully made. The analysis of the evidence is complete. The outcome is a unique statement of the faith of Abraham Lincoln based upon his own utterances and woven into systematic order. By special permission, the faith is reproduced herewith. Dr. Barton has taken no liberties with the text, except to change the past tense to the present, or the plural to the singular, and to add connectives, and preface the words "I believe."

The King's Engine

(Continued from page 228)

ations from me as to its development, but t turned out to be a gratifying composite narrative, containing a great deal of the material used in the course. The hero started out a boy and ended a dog (I mean the halo passing from boy to dog) whom everyone was trying to save!

Out of that five-week mission story group of boys and girls has come a fine missionary organization, closely related to the church school, having for its leaders and advisors the teachers in the Junior Department and under the protecting wing of the Woman's Home Missionary Society.

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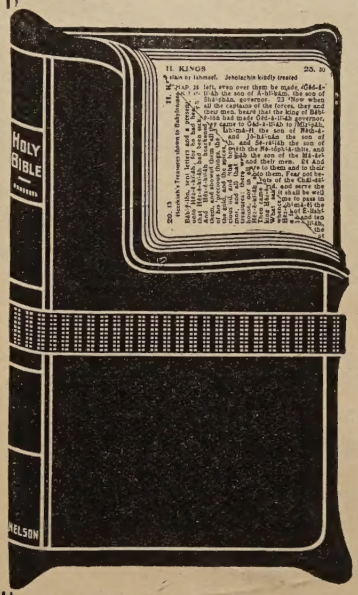

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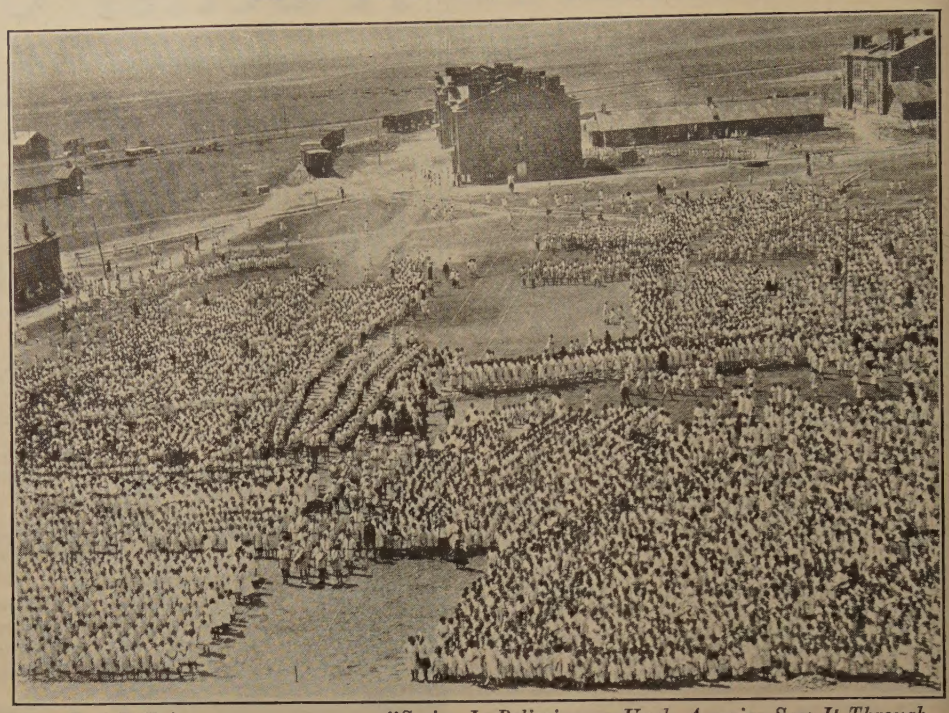
REVIEWED BY ELISABETH EDLAND



Near East Relief *"Seeing Is Believing, or Uncle America Sees It Through*

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"Seeing is Believing, or Uncle America Sees it Through," the new motion picture depicting the work of the Near East Relief, has attracted unusual comments from veteran reviewers of the New York newspapers.

Covering the full range of the orphanage, educational and philanthropic work that America now is doing in the Near East, the picture emphasizes the acuteness of the situation and the need of help from every possible quarter unless work already in progress is to be curtailed and thousands of destitute men, women and children abandoned.

A story is carried through the entire three reels, of an American business man who feels he has done all he should to help, but after seeing the actual work appreciates for the first time how much good is really accomplished by every additional bit he can do. His cognomen of "Uncle America" was actually bestowed by the children of the world's largest orphanage, at Alexandropol, where 17,000 of them have called the United States their "Uncle Country" and named the various buildings after the different states.

Mass pictures of this great "city of children" show 15,000 in a grand review, assembling, marching and disbanding in one scene that for general proportions is said to outdo anything of the kind ever thrown on the screen. "Uncle America," on his tour of inspection, is piloted through the three principal areas in which the Near East Relief is working. Though one of his strongest impressions is of the magnitude of the operations—there are 115,000 orphans now in safety zones—he is struck even more forcibly with the systematic procedure whereby the rescued children are nourished back to health, educated and eventually developed into self-supporters.

Farming, sewing, carpentry, shoemaking, rug-weaving, sanitation, road-building and mattress-making are a few of the miscellaneous tasks at which he finds the children becoming expert. In many cases their teachers are natives who themselves were originally refugees, and it also is brought out that a large amount of the work is supported partly by funds raised locally in some of the less devastated centers. In many cases, leaders in local, civil or religious work take important parts in supervising the administration of the program.

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